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T.F. Tomlinson.

John Wilson
Dunse



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THE
EVANGELICAL MAGAZINE
AND
MISSIONARY CHRONICLE.

SEPTEMBER, 1815.

MEMOIR
OF
MR. STEPHEN MORELL.

The following brief Memoir of an aged Disciple, who has lately entered into his rest, was drawn up solely for the gratification of a circle of private friends, to whom he was well known, and by whom he was highly respected. In deference, however, to the opinion, and in compliance with the wishes of some of those friends, who have imagined that it would prove not uninteresting to the Christian Public, its writer is induced to transmit it, 'with all its imperfections on its head,' to the Editor of the *Evangelical Magazine*. The motive which influences him to request the insertion of the following Narrative is, not so much to do honour to the memory of a departed friend, who is now alike indifferent to the praise or censure of mortals, as the hope that some individual may derive benefit from his experience, and that the grace of God may be magnified in him.

T. M.

STEPHEN MORELL was descended from ancestors who suffered the loss of all things for conscience sake. His great-grandfathers, both paternal and maternal, were

Hugonots, who resided in the province of Champagne, in France. Their pious zeal and stedfast adherence to the Protestant faith exposed them to the most cruel persecutions from the Catholics, amongst whom they dwelt. At the memorable era of the Revocation of the Edict of Nantz, when the flood-gates of Intolerance and Superstition were thrown open, and the fairest provinces of France were deluged with blood, those confessors, in common with thousands of their Protestant fellow-countrymen, were imprisoned, their goods confiscated, and there is reason to believe that eventually they suffered martyrdom, though the time, and manner of their death are not distinctly known. Tradition relates, concerning one of these martyrs, that, during his long imprisonment, he was the means of confirming the faith of many of his fellow-prisoners by his discourses; and that he was accustomed to preach to the inhabitants of the town in which he was immured, through the grating of his dungeon.

The children of those confessors (two of whom were the maternal and paternal grandfathers of the subject of this Memoir) were of course left destitute in early youth;

but *He* who has promised that those 'who fear him shall not want any good thing,' inclined the hearts of some Protestants of distinction, who were emigrating to Holland, to take these orphans under their protection. In that land of religious freedom, they early imbibed the principles, and seemed to inherit the pious zeal of their forefathers. The two elder (Daniel Morell and Stephen Conté) when arrived at manhood, attached themselves to a regiment of French refugees, which was raised about that time by the Prince of Orange; and which, on his accession to the British crown, came over with him to England. Under the conduct, and in the service of that tolerant and enlightened prince, these youths passed over into Ireland; where they settled and married into Protestant families, some of whom, like themselves, had been the victims of Catholic bigotry. Thus were the religious principles of their youth strengthened, and their attachment to the truths, in defence of which their fathers bled, was matured and perpetuated. Both of these companions in tribulation lived and died in the faith of Jesus, bequeathing to their descendants, not indeed a worldly portion, but, what is infinitely more valuable, a rich inheritance of prayers, counsels, and holy examples.

But though descended from eminently pious ancestors, it was not the privilege of the subject of this Memoir personally to enjoy the advantages of a religious education. He was suffered to grow up in the total neglect of public and private devotion, in utter ignorance of the sacred Scriptures, and consequently in the habits of immorality and impiety. Often has he been heard to express his deep regret that the prime of his years and the vigour of his days were spent in the practice of iniquity; during which he had lived 'without God, and without hope in the world.' It was

during this period of estrangedness of heart from God, that he served several years in the fleets under the command of the Admirals Hawke and Boscawen, and took part in most of those naval engagements which have rendered the names of those gallant officers so illustrious. At length, in the fortieth year of his age, it pleased God to work an effectual and permanent change in his character and conduct: a change so manifest and remarkable, as to constrain all who observed it to exclaim, 'What hath God wrought! This is the Lord's doing, and it is marvellous in our eyes.' This happy effect was produced by means of the faithful ministry of the late Rev. S. Wilmshurst, at that time pastor of the Independent church of Christ at Maldon, in Essex. A discourse preached by him, founded on Acts xiii. 40, 41, was rendered instrumental to the conversion of the subject of this Memoir. From that time it became evident, that 'old things were passed away, and that all things had become new.' A reverse of character and a difference of habits now took place, so strongly marked, that every one who had previously known him, was convinced that he was in reality 'a new creature.' That activity of mind and body, which had before manifested itself in the ardent pursuit of sinful pleasures, was now exerted in the service of God, and displayed itself in zealous efforts to do good. The same social disposition, which had previously induced him to mingle in the society of the ungodly, now made him 'a companion of all them that fear God,' and prompted him to enter into church-fellowship. His unwearied attention to the religious instruction of his children, and the fervour of his daily supplications to the Most High on their behalf, will not soon be forgotten by them; and, it is stated for the encouragement of Christian parents, that more than one of those children owe their first

religious impressions to those parental instructions and prayers.

It was the privilege of Mr. M. (a privilege rarely enjoyed by the people of God themselves) to possess an unshaken confidence in God, and an unwavering hope in the Redeemer, through the whole of his Christian course. Not even a transient cloud of despondency seems at any time to have overshadowed his mind. This may be accounted for, in part, by the natural cheerfulness of his disposition, which was far removed from every thing like melancholy and gloom,—partly, by the decided nature and manifest effects of that change which had been wrought in him by the grace of God, and which left neither to himself, nor others, the least room to doubt of its reality;—but chiefly, by his close and constant walk with God; which will ever be found to be the purest and most fruitful source of spiritual comfort. Yet, though thus favoured himself with perpetual sunshine and an unclouded sky, he was never backward to sympathize with, and to ‘comfort those who are cast down,’ by endeavouring to administer to them those consolations wherewith he himself had been comforted of God. Many of the members of those Christian churches, with which he was at different periods connected, and more especially of that religious society amongst whom the last years of his life were spent, can bear witness, that it was his constant business and pleasure to encourage and direct the young enquirer,—to console the sorrowful and afflicted,—to ‘hold up the hands that hang down, and to confirm the feeble knees.’ A constant attendant at the bed-sides of the sick and dying, he sought to open to others all those springs of divine consolation, which he had himself so richly enjoyed.

The affliction which recently terminated the mortal course of this aged servant of Christ, was com-

paratively short, and attended with many, not alleviating merely, but even animating circumstances. To enumerate these, by detailing the particulars of his last illness and death, however it might tend to encourage the faith, and inspire the gratitude of every pious reader, would swell this memoir far beyond its due bounds. Suffice it to say, that the few days of sickness allotted to this aged Christian previously to his peaceful dismissal, were brightened by such joyful anticipations of approaching felicity, that the dispensation could scarcely be deemed afflictive. ‘His joys,’ he repeatedly declared, ‘were far greater than he could express.’ On some occasions he seemed as one who had already put off his tabernacle of clay, and entered into the joy of his Lord. At these favoured seasons he would break forth in grateful acknowledgement of the eternal love of God, and the boundless compassions of the Saviour. ‘I know,’ he would say, with an energy that formed a striking contrast to the infirmity of his exhausted frame, ‘I know in whom I have believed. He will never leave me, nor forsake me. I shall depart and be with Christ, which is far better.—For though the earthly house of this tabernacle be taken down, I have a building of God, an house not made with hands, eternal in the heavens.’ Sometimes, as though he would check the ardour of his desires to be clothed upon with his house from heaven, he would say, with a tranquil and resigned countenance, ‘The Lord best knows when; he that gave life, has alone the right to reclaim it. His time is best,—his will be done.’ The last words uttered by him, were in reply to the remark made by one of his children:—‘There is a rest that remaineth for the people of God.’ “Yes, there is a rest—an eternal rest;—that rest is not come yet,—but it will soon.” A very short time

after, having with some difficulty articulated these words, which at once bespoke his faith and patience, he calmly and sweetly fell asleep in Jesus on Lord's Day, Jan. 29, 1815.*—May all who witnessed the triumphs of his faith be excited thereby to become followers of him, so far as he followed Christ!

* The event was improved in a funeral discourse preached at St. Neot's at the time of interment, by the Rev. Samuel Hillyard, of Bedford, from John xiv. 4.

ON HYPER-CALVINISM.

THERE is a degree of difficulty in fixing on the designation most appropriated to the class of principles, which it is the object of the following lines to describe. Perhaps, however, the term which stands at the head of this article, may best answer the end which the writer has in view; for, while it is his firm conviction that *Calvinism* (excepting in the single article of eternal reprobation) is the doctrine of sacred scripture, he is equally persuaded that *Hyper-Calvinism*, or the principles which distinguished the creed of the great Reformer, carried to an extravagant and unscriptural length, is an error pregnant with danger to immortal souls.

The theoretical, or the practical *Antinomian*, is a character which, however common, every well-ordered Evangelical Society will disown with the most marked abhorrence. There are few, indeed, who will voluntarily assume the name. Antinomianism, unmasked and unmixed, is too glaring a perversion, too horrid an abuse of the gospel, to be openly professed, except by a few abandoned wretches, for whom the discipline of the pilory were better adapted than the arguments of reason and scripture. But, as there are extremes, so there are degrees in every thing; and if

we would avoid the one, we must narrowly watch the other. From different circumstances of education, of connexion, perhaps even of the natural turn or temperament of mind, it arises, that while some professing Christians retain, amidst better views, a portion of the old legal leaven, many others discover a leaning towards the opposite extreme. These are, in the common phrase, denominated *high professors*. They carry the principles of Calvinism to an unwarrantable extent, or disgrace them by an unsuitable spirit and practice. Immoderately attached to their own peculiar explication of certain doctrines, they can hardly think well of any who are not prepared to go the same length with themselves; rigidly insisting on the adoption of their particular *Shibboleth*, without mercy or mitigation, they frequently occasion lasting mischief in the connections to which they belong; at the same time, such persons, while they idolize doctrine, are too frequently negligent in practice: they 'make their profession of religion a receipt in full for all other obligations.'

While the high-flown professor, who looks down from the giddy heights of Antinomian delusion, does not hesitate to imply in his discourse that 'virtue is heathenish, and good works superfluous, if not dangerous*,' there are too many others, who, without denying, seem almost to forget the spirit and design of the gospel; they do not sufficiently consider that pardon and holiness, justification and sanctification, a new heart and a new life, faith and good works, salvation here and happiness hereafter, are inseparably connected. It is not enough that we 'profess to know God,' if 'in works' we 'deny him.' The religion which, instead of subduing, excites, — which, instead of eradicating, strengthens the corrupt passions of the heart, must be es-

* Hannah More.

entially defective; 'knowledge' too frequently 'puffeth up,' but 'charity edifieth.' In fact, if we rightly understand, and receive that 'grace which has appeared unto all men,' it will 'teach us, that *denying* ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world.'

A consistent and watchful Christian will not only profess to abhor sin, and to oppose it, but will, in the main, avoid its snares, and subdue its violence: he will not only use every mean for its prevention in himself, but will anxiously, and on principle, discountenance it in others; nay more, he will be careful to 'abstain even from the appearance of evil,' and to shun whatever might seem to allow it a toleration. Compare with this the principles and language of many in the present day, who rank high as professors of the gospel. Some lay a very inordinate and dangerous stress on the doctrine of election, or the divine decrees: — a doctrine, which, though scriptural in its origin and beautiful in its place, was never meant to be applied as the rule of human conduct, much less to be magnified and dwelt upon, to the neglect, almost to the exclusion, of every other. The constant exhibition of this doctrine, or even of the free and sovereign grace of the gospel, separated from its genuine requisitions and effects, cannot but be dangerous; 'the nourishment is injurious to the constitution; it is as if children, instead of living on milk, should be fed on ardent spirits †.' The best things may be abused; and, to argue from the *abuse* of any doctrine to its *fallacy*, would be plainly contrary to every rule of right reason: nay, perhaps the danger of the abuse is, generally, proportional to the worth and importance of the truth. But what shall we say, when

† Bogue and Bennett.

we hear language like the following? — 'If I am elected, I shall be saved, whatever may be my conduct! if I am not elected, all my endeavours will be of no avail! If my children are appointed to salvation, they will attain it, whether I instruct and pray for them or not! if otherwise, it is not for me to alter the divine determination!' Is it not evident, that notions like these, originating in ignorance and nurtured by depravity, must lead to the most awful irreligion? must lay the axe to the root of personal, social, and domestic piety?

Others again, make loud pretensions to greater discoveries, and clearer views of divine truth than their brethren have attained; prying with an unhallowed curiosity into the deep things of God; seeking, as there is reason to fear, to be 'wise above what is written;' and conceited of their imagined success, their pride and petulance, and bigotry, render them the 'troublers of Israel,' and the disgrace of the Christian name: they have found out that the preachers on whom they once attended are blind and legal; they have discovered the real nature of gospel liberty; and this is, according to their superior illumination, a liberty to live without prayer, without instructing their families, without reading the scriptures, and too often without common honesty.

Ringwood.

A. B.

[To be concluded in our next.]



ON THE SUPPRESSION OF PILGRIMAGE.

Sir,

To the Editor.

I HAVE sent you an extract from the Rev. J. C. Eustace's Classical Tour through Italy in the year 1802. If you think it suitable for your widely-circulated Miscellany, it is at your service.

Though short, it affords much matter for serious reflection.

It appears to be the genius of Superstition to draw away the attention of men from things of importance, and to place religion in outward rites and trifling observances, which have no tendency to purify the heart, or to reform the life. Under almost all the forms of superstition with which we are acquainted, it is not a little remarkable, that great merit is attached to Pilgrimage. The Hindoo, the Mahometan, and the Papist, differ widely in a variety of respects; but they all concur in extolling pilgrimage as the most efficacious means of procuring the pardon of sin, and of opening the gates of Paradise. Perhaps it may not be unnecessary to apprise some of your readers that Mr. Eustace is a Roman Catholic: but though strongly attached to his religion, he discovers throughout the whole of his work, a spirit of liberality, and a manly freedom of thought, which are far from being common amongst the members of that communion. In the extract which is subjoined, he shews that he is no friend to pilgrimage. I am not certain, however, if the method which he suggests for suppressing it (public authority) is either the most proper, or would be the most effectual. Pilgrimage was once in as high repute in Britain as it is at present in any Catholic country; but it has now lost all its fame with us; and to what is this to be imputed, but to the light of God's holy word, which we have long enjoyed! Let the people have access to the scriptures in their mother-tongue; let the priests call upon their flocks to search them, and there will be no occasion for the magistrate to interpose his authority to suppress pilgrimage: instead of a number of lives being lost at the oratory of St. Francis, it will soon be left without a votary.

After informing us that Asisium,

now Asisi, gave birth to St. Francis, and that there was a rustic chapel in its neighbourhood in which the saint was accustomed to offer up his devotions, Mr. Eustace thus proceeds:—

‘This Oratory became afterwards an object of great veneration; and still continues to be resorted to by pilgrims, especially on the 2d of August, when multitudes flock to it from all the neighbouring provinces. We passed on the second day after this festival, and were informed by one of the fathers, that more than 10,000 persons had attended service on that day, and that, owing to the heat of the weather, and the blind enthusiasm of the crowd pressing forward to touch the altar, no less than *ten persons* were suffocated, pressed, or trampled to death. A practice which not only draws so many labouring persons from their homes and occupations, but occasions such tragical accidents, becomes a mischievous superstition, and ought to be suppressed by public authority.’ — *Eustace's Tour*, 2d vol. p. 163, 2d edition.



REFLECTIONS

ON THE PROGRESS OF SIN.

THE influence of sin on the mind has been aptly likened to a stone thrown upon the surface of a lake. The first circle it forms is almost imperceptible: the second is larger; till at last, by innumerable gradations, it acquires that magnitude, which incloses in its embrace the whole expanse.

Its first approaches are so faint, that they are scarcely to be perceived; and we often know not that we have sinned, till Conscience accuses us. When a sin, however trifling it may be thought, has been committed with indifference, the first barrier against temptation is forever destroyed; and the mind, gra-

dually accustomed to the commission, feels at length no compunction, and is scarcely conscious of having sinned.

I know no vice more likely to be the first than lying: Lying is the parent of every other crime; for the mind that yields to the practice of deceit, can look with indifference on almost every other enormity; besides, the temptations to this vice are so numerous, that many writers have not scrupled to declare, that, in some cases, lying is a necessary evil; and indeed few men can boast of being altogether exempt from this vice.

Lying begets doubt. Men accustomed to the practice of deceit themselves, always suspect it in others; and doubt begets infidelity, the master sin, which has destroyed more than all the other classes of vice united. There are so many specious reasonings in the world which impose upon our senses, by seemingly-convincing arguments, that the faith of a true believer is often put to the severest test to maintain its ground. But, alas! how vain, how arrogant, is human wisdom! Shall man, who cannot account for his own existence, dare to scrutinize that of the Supreme Being, and to arraign his conduct? The true believer, though he may not always find words to vindicate the purity of his faith, feels within his bosom that conviction of its truth, which the sceptic, in the height of his imaginary triumph, can never experience. I too have doubted—alas! I have argued against the holy Gospel; but now, so convinced am I of its purity and truth, that it is my only comfort, my only hope! the only resting-place for my sinful soul.

And here, let me observe, how truly happy should they esteem themselves who are brought up from their youth to a life of religion! If they are at times inclined to regret that they are excluded from what

they may call the pleasures of life; if they are debarred by their parents or friends from joining in dissipation and riot,—instead of regretting those gay scenes, whose end is death, let them thank an all-merciful and just God, who has preserved them from the miseries inevitably attendant on vice and folly; let them offer up their praises to him for having revealed to them the light of his divine gospel; let them be steadfast in the faith, so shall they taste with a double zest all the true pleasures of this life, and hereafter inherit that kingdom which perisheth not, prepared for them by a kind and loving Redeemer.

These are practical truths, founded on the experience of a sinner, who has seen all these pleasures, and pronounces them to be full of vanity; who knows the misery to which they infallibly lead, the ruin of mind and body which they involve; and yet who dare hope for mercy from that immaculate and divine Redeemer, who taketh away the sins of the world! and who sheweth mercy even at the eleventh hour!

Next to Infidelity we may place Lust, the most gigantic of all vices: its power and influence are inconceivable; for it finds some sympathetic germ in every breast: its temptations seem irresistible; for the most virtuous have fallen beneath its power. See here the sinful state of man, and what would become of him, if a blessed Saviour had not, to save his soul from everlasting destruction, suffered on the cross! What divine love, what inconceivable goodness! The more I contemplate this proof of Christ's love for man, the more am I amazed, astonished, affected! Who, in this world, would lay down his own life to save that of another, although he knows he must die at last? But our blessed Redeemer gives up an imperishable life for sinful man; him-

self immortal, he assumes our mortal form, endures with patience the evils of degraded rank, bodily fortune, and ignominious death, to save worms like us from everlasting misery.

The source of sin lies in the corruptness of our nature: we have naturally been prone to evil since the Fall; and from that period, sin and guilt have been gradually gaining ground: but the most effectual preventive would be to keep in our minds that wise maxim, *Memento Mori*, remember death;—and, above all,—remember the death of our divine Redeemer.

V.



ILLUSTRATION OF ISAIAH i. 8.

(From *Forbes's Oriental Memoirs*.)

IN many parts of Hindostan, the peasants, at the commencement of the rainy season, plant abundance of melons, cucumbers, and gourds, which are then the principal food of the inhabitants. They are not sown in garden-beds as in Europe, but in open fields and extensive plains, liable to depredation by men and beasts. In the centre of the field is an artificial mount, with a hut on the top, sufficiently large to shelter a single person from the inclemency of the weather: there, amidst heavy rains and tempestuous winds, a poor solitary being is stationed, day and night, to protect the crop from thieves of various descriptions, but especially from monkeys, who assemble in large bodies. From thence the centinel gives an alarm to the nearest village, and the peasants come out and drive them off. Few situations can be more unpleasant than a hovel of this kind, exposed for three or four months to thunder, lightning, and rain. The prophet, no doubt, alludes to it in that passage, deploring the desolation of

Judea:—‘The daughter of Zion is left as a cottage in a vineyard; as a lodge in a garden of cucumbers; as a besieged city!’



MARK IN THE FOREHEAD.

(From the same.)

AFTER performing their religious ablutions, the Hindoos receive on their forehead the mark either of Visnoo or Siva*. This mark, affixed by a Brahmin, varies in form and colour according to the sect they profess, the one being horizontal, the other perpendicular. It is made from a composition of sandal-wood, turmeric, and cow-dung. The latter is deemed peculiarly sacred. The mark in the forehead is frequently alluded to in Scripture, as characteristic of the righteous and the wicked. We read of those who had the mark of the beast; and of those blessed beings who were admitted to the pure river of the water of life, proceeding out of the throne of God, and of the Lamb, ‘whose name was written in their foreheads, and who had not received the mark of the beast upon their foreheads, nor on their hands.’

* Or Vishnu and Sheva. The Indian Names are spelt very differently.



LETTER

FROM THE LATE REV. D. JONES,
OF LLANGAN.

Manoſowen, May 17, 1797.

Very dear Mr. —,

I THANK you for your last letter, in which I found you were all in health. I trust you continue so; and, finding yourselves in the hands of the Great Shepherd, you pass on through this mortal life, happy and comfortable from day to day. I want to rest more fully on that blessed truth, *None shall pluck them out of my hand*. My faith is very weak in the view of

these words: — 'Faithful is he who has promised;' but I am slow of heart to give him credit. This he must also pardon me; and in this his goodness is unspeakable. I have passed through many scenes since I had the pleasure of seeing you last; and to this moment I have reason to say, 'O to grace how great a debtor daily I am constrained to be!' I am now *almost* willing to live and die a poor pensioner upon free grace; but old Self often comes in the way, and says, 'I can give thee something too;' but it is all false.

Give my Christian love to dear Mrs. — and all your family; and to —, hoping he is well, and much blessed in his ministry. May the old barn be well filled with corn, and he be enabled to thresh lustily, that there may be much clean corn for the Master's use! But tell him, that though he can thresh, it is another that can 'thoroughly purge the floor.' May our eye be upon him, and the work shall be done!

I must beg you will pray much for me, as I am still in the field of battle; and though I humbly expect the victory one day, yet it is now in the hand of another. I must, therefore, glory in him, and rejoice that he has conquered for me. In my own field I have lost the day; but hearing of one JESUS, who got the victory in his, I now long to repair to him, and throw myself under his protection: and who knows but that such a coward as I am shall partake of his victory, and 'be more than a conqueror through him!'

Yours, &c. D. JONES.

—♦—♦—♦—

BIBLICAL CRITICISM ON JOB XIX. 23, 24.

Oh that my words were now written, oh that they were printed in a book!

That they were graven with an iron pen and lead in the rock for ever!

A LOVE of fame, while it animates mankind to a life of virtue,

XXIII.

and acts as a powerful stimulus to excellence, is certainly to be encouraged and commended; but it is the same principle, wrongly directed, that has occasioned attempts at the conquest of the world, and a life of religious seclusion from society; or, in more elegant and forcible language, 'the same passion which carried Alexander into Asia, confined Diogenes to his tub.' This desire for glory, this passion to live in the records of other times, has a more or less powerful effect on the varying character of humanity: in some its appearance is scarcely perceptible; they are contented to 'live unseen:' while the dearest wish of others is to gain a renown to descend with their names to posterity. The Christian, though at present in the most pitiable state of affliction, and environed by a variety of sorrows, hopes for a future reward of grace in a brighter and better world; and, with regard to fame, he only wishes, for the sake of perhaps an erroneous or malicious world, that his words and his actions were recorded; 'that they were imprinted in the rock for ever.'

Such, it is possible, were the ideas of the most patient of men when he uttered the above words, 'that they were graven with an iron pen and lead.' The passage, at first sight, appears obscure: it may, however, be observed, that the writing, or engraving, on rocks is of very high antiquity, inasmuch that the imperishable nature of the materials would serve as a record to succeeding ages; and antecedent to the invention of the papyrus, wood, stone, and metals were used for records. But this will not answer the text, 'That they were graven with an iron pen and lead.' This appears as if it was meant to say, that the words were graven with an iron pen in the rock, and melted lead afterwards poured into the characters: thus they would be most effectually preserved from being filled up with

sand, and the inscription by this means would also be preserved legible.

This idea is supported by the translation of St. Jerome, and the Chaldaic version in the beautiful Bible printed at Antwerp in 1569. It will there be found, in the 24th verse, rendered *lamina*, which is called by Ainsworth a plate or thin piece of metal. Johnson explains it by a thin plate, or one coat over another. The translation of the passage, then, will be, that they were graven with an iron pen and lead in thin layers (in Mosaic) in the rock eternally. This method of inlaying with lead in the rock, may be a sort of work better known by the name of Mosaic, or Tessellated work. It is performed by the insertion of precious stones, glass, marble, and metals, into spaces provided for them. It is doubtless this art of Mosaic (or, if I may so speak, Tessellation) to which this unfortunate but excellent Patriarch alluded.

The durability of this method of Mosaic is truly wonderful; and paintings thus copied, last, with an unfading beauty, for many centuries. Mr. H. Horne has remarked, that Job wished his words were recorded on lead, although tablets of brass and other metals were used antecedent to the invention of the papyrus: but I apprehend this could not be the meaning of the Patriarch, as the latter clause of the verse in St. Jerome and the Chaldaic runs, 'in the rock for ever.'

It has been observed by a learned critic on the Sacred Writings (Mr. Peters) with whose emphatic words I conclude this paper: — 'There is a pleasure in observing the accomplishment of this passionate wish: had his words been graven on a rock, they might have remained for some few ages; but in this divine poem they will live for ever.'

OUTLINES OF A SERMON

BY THE

REV. SAMUEL LAWRENCE*.

But thou, when thou prayest, enter into thy closet. Matt. vi. 6.

Too many Christians live in the neglect of secret prayer, which makes this word seasonable. Christ, in his sermon, gives directions about three Christian duties, Alms-giving, Fasting, and Prayer. As to prayer, he appoints that secret prayer be performed secretly. 'Tis spoken of private prayer, '*Thou, when thou,*' &c.

1. Private prayer is a Christian duty. 2. It must be performed secretly, with the door shut. 3. It must be with an eye to God, — 'to thy Father.' Oftentimes we look at men, but not at God, — 'Did ye fast to me?'

Motives. — 1. God seeth in secret. 2. He will reward openly.

Doctrine. — Closet prayer is a great Christian duty.

'*When* [not *if*] *thou,*' takes it for granted that you pray in secret.

I shall prove that it is every one's duty to pray in secret.

1. God requires it, — 'enter into thy closet.' Besides that, 'Pray

* This excellent man was born at Wem, in Shropshire, November 5th, 1661, and died at Nantwich, in Cheshire, the scene of his pastoral labours, April 24th, 1712. His attainments as a scholar, his exertions as a minister of the Gospel, and his deportment as a Christian, have rendered his memory deservedly blessed. The fruits of his exemplary industry were enjoyed only by his hearers, for he never published any thing. The sermon now made public is transcribed from the handwriting of Mrs. Savage, the eldest daughter of the Rev. P. Henry, who was his frequent hearer, and intimate friend. Her accuracy in writing the outlines of a sermon may, from the most satisfactory evidence, be fully relied on; but it is most probable this memorial is copied from the original manuscript. The sermon preached on his decease, with a brief but edifying account of his life, both by the Rev. M. Henry, may be seen in Henry's Miscellaneous Works, Mess. Burder and Hughes' edition, p. 790, &c.

without ceasing,' 'with all prayer.' If with all kinds of prayer, then with closet prayer.

2. It is most reasonable. Every one in particular should own and acknowledge God. 'Every tongue should confess,' &c. Public prayer is especially on a public account: family prayer is especially on a family account. And should there not be secret prayer on a secret account? It is not likely that public and family prayer can reach every one's particular case.

3. The saints have practised it. Abraham, see Gen. xviii. in his intercession for Sodom: it was not till the men (*i.e.* the angels) were gone towards Sodom. Isaac went out, Gen. xxiv. 63, to meditate, or pray. Jacob (Gen. xxxii. 24. Hos. xii.) left alone, then wrestled, yea wept and made supplication, and like a prince he prevailed. Be of the seed of this praying Jacob. David was, Ps. cxlii. cii. 6, 7. like a sparrow alone. Jeremiah, xlii. 17. 'My soul shall weep in secret places for your pride.' When we can do no more, we should do this, — 'Be of the mourners in Sion.' Daniel (chap. vi. 10.) notwithstanding imminent danger, he prayed three times a-day in his chamber: though he was like to incur the king's wrath whilst he engages the favour of the King of kings, he goes on with courage. Zech. xii. 10. 'The spirit and temper of children bring them to their parents,' — 'every family apart,' — 'and their wives apart.'

In the New Testament are many instances: — Peter, Cornelius. But, instead of all, take the blessed Jesus, an example without exception. See Mark i. 35. A great while before day, in a solitary place, he went (Mat. xiv. 23.) 'up into a mount,' there alone, yet his Father with him. Luke vi. 12: continued all night in prayer to God. Hence learn, 1. That Christians should be much in the duty of prayer; 2. That we should deny ourselves in sleep and

ease to the flesh, that we may redeem time for this duty. Do not consult with flesh and blood, for they will make excuses. You see we are compassed about with a great cloud of witnesses.

4. I argue from the necessity and advantages of it. If we were left to our liberty, a conscientious Christian would not live in the neglect of this duty.

(1.) Advantage. In secret, a soul may be more free and particular in opening its wants and burdens. Here you may be particular in your confession. Are you troubled with a particular lust that still solicits thee by daily temptation? away to thy heavenly Father: tell him of it. See this case put, 1 Kings viii. 38. Is it any particular trouble or affliction? see an example in Harnah, 1 Sam. i. 13. After she had prayed she went away, and was no more sad. When alone, we come with freedom of speech.

(2.) The more of this duty, the more communion with God, and communications from him. Such drive a secret trade, and grow rich the world knows not how. Saith God, Such a poor worm is gone into a corner purposely to meet me, and shall I disappoint him? See Acts x. Cornelius, when at prayer, heard an angel say, 'Thy prayers are heard.' Hos. ii. 14. 'I will bring her into the wilderness, and speak comfortably.'

(3.) It fits for public worship. Such have, as it were, their hearts in tune. Those that have all their religion in public have none at all, but a hypocritical flash of false fire.

(4.) In secret we have less of distraction. God knows, whether you know or not, that we are unstable souls. Our eye often leads our hearts aside. But remember also, that you have a corrupt heart, and a subtle devil, which accompany you into your closet, to distract and hinder you; therefore be watchful.

(5.) To make conscience of closet-

duty is a great argument of sincerity. Our Father sees in secret. Secret sins question God's omniscience: — How doth God know? Secret duty owns and acknowledges it. If God see, that is enough; we need desire no more. 'Tis a saying, He grieves truly that grieves privately. David went to his chamber to weep for Absalom. Our corrupt hearts tempt us, as Christ's disciples did him: 'If thou do those things, shew thyself to the world.' Says Saul to Samuel, 'Stay thou, and honour me before this people.' So says many a hypocrite to his good duties. John v. 44. Christ only sought honour from his Father: If he say 'Well done,' no matter what men say. Our end still must be, that God may be glorified. It is a great matter to have a single eye in all our actions.

(6.) It will be a means to make us more acquainted with ourselves. This makes many strangers to themselves. Ps. iv. 4. 'Commune with your own heart on your bed.' Instead of this, the wicked man is imagining mischief on his bed. This is one part of spiritual watchfulness. Our natural temper is like water, which, if heated hot, and let alone, soon grows again as cold as ever.

(7.) Our closets, if used aright, would be as the suburbs of heaven to us, — something like Christ's transfiguration, which will make you say, 'It is good to be here.' How sweet is it for a man to go, as it were, out of the world, and converse with God! Some have been so delighted with hearing the word, that they have forgot natural pains. If you were more alone, what hours of heaven might you have!

(8.) Such, God 'will reward openly.' He sees in secret for that purpose. Hypocrites do duty to be seen of men, and 'they have their reward,' and a poor reward it is: they have the applause of men. Observe, they have it; it is paid them in hand: they must not ex-

pect any reward in another world. How sad is it to sell all our good duties for the empty breath of man. But duty, done aright, never fails of a reward, — a reward in this world, an increase of grace. Many times God sets a special mark of honour on such. Ezek. ix. 4: 'Set a mark on the forehead of them that sigh and cry.' A sweeping judgment coming to begin at the sanctuary; but those that had the mark were spared.

But 'to be seen.' In the day of judgment God will publicly own his hidden ones: 1 Cor. iv. 5. Secret duties, as well as secret sins, shall be laid open in the judgment. Then shall the world see them commended whom they had censured and condemned. Oh, blessed day! worth waiting for! when there shall be, not only a resurrection of bodies, but of names!

Use 1. By way of lamentation and reproof, — and there is cause, because this duty is so much neglected.

Query. How know you what people do in secret? *Answer.* I know by what I see in public, that this duty is much omitted.

Exhortation 1. To the profane, that allow themselves in secret sins. It is a shame even to speak of those things that are done of them in secret.

2. To the formal professor, who performs some duties openly, but few secretly. Consider,

1. Thou dost omit a duty: omissions are sins, and will damn thee. Many make light of omissions. If we should live in a house with one, and never speak one word to him, but still pass by him, it is as great an argument of hatred as if we beat him.

(2.) Prayer is God's due. When we neglect it we wrong him. It is also a wrong to ourselves: 'He that sins against me, wrongs his own soul.' We are fallen into an apostate age. People sleep in security.

I think one great reason is, the neglect of secret duty.

(3.) Want of this is the reason that public ordinances do not profit. You do not seek God before, to beg his blessing on the word.

(4.) What if Christ should surprise you in this neglect? Take heed: 'the Lord is at hand.' It is good to be doing that which we need not be ashamed nor afraid that death should find us doing.

Use 2. Exhortation and direction. I speak to every one of your consciences. Conscience, if you see such an one negligent in this duty, put him upon it; do not let him alone.

Directions. 1. If you are resolved on this duty, set apart stated times for it. *Objection.* I am a servant, hurried so that I have scarce time to eat my meat. *Answer.* Rise one quarter of an hour the earlier. What? hast thou no time to get to heaven?

2. Chuse a fit place, some apartment, if you have no closet. You may find some place: if it may not be had in the house, go out of the house into the fields.

3. Spend some part of the time in reading and meditation. This will furnish you with matter for prayer.

4. Set God before you. Carry it to men as if God saw thee, and to God as if men heard thee. Do not huddle it over.

5. As to gesture and voice. Take that course which you find most advantageous, standing, walking, or kneeling. You may use your voice, provided it be not heard by others. The voice helps to raise the affections, as in singing of psalms.

6. Let thy great end be, to have communion with God, and not barely to quiet conscience. Are you prevailed with to set about this duty? If so, do not defer or put off.

DISIRIBUTION OF TRACTS.

A CORRESPONDENT, who has made a very extensive tour on the Continent, and distributed some thousands of Tracts, states, That in no part through which he has travelled, did he perceive more powerfully the expediency of circulating Religious Tracts, than along the Rhine, particularly from Mentz to Cologne. Between these parts, he saw, in last September, some thousands of both sexes going to and returning from a particular church on the Rhine, where they meet once a-year to worship the Virgin Mary, and come for this purpose so far as from Bohemia. They, in many parts, resembled a large army, followed by waggons and carts with their baggage. — Before these superstitious people, a large cross is carried, with the effigy of our Saviour; and, in going through the villages, they walking, appear altogether ludicrous; uncovered, with books in their hands, and chanting hymns to the Virgin! — Our correspondent deeply lamented he had given away all his tracts before he came in contact with these people; and, as many persons from this country will probably be passing the same route, he would solemnly call upon every one who feels an interest in the extension of the Redeemer's kingdom, and who has opportunities of going along the Rhine, between Cologne and Mentz, to distribute liberally a proper selection of Tracts*, to direct to the worship of the 'only living and true God;' through Jesus Christ; the only Name under heaven by which they can possibly be saved. Our correspondent remarks, that it is incalculable the real good which might be derived from such a distribution, and how many blind eyes may be opened thereby. — *Vide et Crede.*

January 25, 1691.

Liverpool.

J. B. W.

* Tracts, both in German and French, are printed by the Religious Tract Society in London.

Obituary.

Rev. Sir, *To the Editor.*

The underwritten is an account of the dying experience of Mrs. Ann Ball, one of our members, and the late wife of the writer, who is one of our deacons; the truth of which I myself can justify, having had frequent opportunities of visiting her in her last illness.

Brigg. Yours, &c. J. C.

MRS. ANN BALL,

OF BRIGG, LINCOLNSHIRE,

Died on the 30th of November, 1814, in her 41st year. She was, at a very early period, impressed with a seriousness not usually found in youth, and which, with truth, may be said to be the origin of that gracious work upon her mind which gradually discovered itself as she advanced in life. She was admitted a member of the Wesleyan Methodists, in Louth, in the above county, the place of her nativity, when young, and uniformly adorned her profession. As she became better capable of exercising her judgment upon divine things, she did not restrict herself from being an occasional hearer amongst the Dissenters, where she obtained a general knowledge of the distinguishing doctrines of the gospel, which was the source of much comfort to her mind; and though she withdrew herself as a member from that community, she ever retained great respect for them. About 18 months ago she caught a violent cold, which laid the foundation of that disease which ultimately terminated in her dissolution. It is now about five years since she joined the Independent Church at Brigg aforesaid, when the following singular circumstance took place on her first admission to the Lord's table, which, in a striking manner, discovers that extraordinary degree of diffidence and timidity she was constantly under the influence of. Fearing lest she should not be a welcome guest, as she expressed herself, the bread she secreted in her hand, and kept it nearly half a year; and she did not suffer the wine to touch her lips.

On the 13th of October she said, 'Don't pray for my recovery, my dear, — that appears impossible; but

O pray that I may be favoured with a brighter evidence of my interest in Christ before I leave you; and that I may not murmur at my afflictions.' Some time after, she said, 'I have long been aware the Lord was about to remove me; and, I feel a faint hope, He will bow the heavens and come to my help. I have completely given up the world, and only wait his smile of approbation, before I leave it with the utmost pleasure; and referring to a hymn of Dr. Watts, she added,

'O tell me that my worthless name
Is graven on thy hands;
Shew me some promise in thy book,
Where my salvation stands.

Nov. 1st she said, 'With what gloom have I been viewing the grave the whole of this day, — as a parting with all my many near and dear friends. Yes, it was answered, 'but you will meet with better company above;' to which she answered, 'I dare not be presumptuous.' Next day, observing me weep, she said, 'Don't make me uneasy, my dear; I have this morning been endeavouring to take comfort in the prospect before me; and I hope I have found a little. I have been labouring under many heavy afflictions for a long time; but, I trust I shall at last see that I have not had one too heavy or too long.' Nov. 7th, on repeating several promises, applicable to her state, she added, 'Precious promises! Lord, help me to make them my own!' On the 11th, she remarked, 'A state of health is the time to attend to the concerns of the soul; I have been a trifle; but what a mercy, that the Lord will not deal with me in justice; and, should he raise me up again, of which I have not the least expectation, I dare not, for the world, promise should even then be more faithful. In the afternoon, she observed, if the Lord had intended to slay me, he would not have shewed me such things as I have been made acquainted with.' Endeavouring to encourage her not to cast away her confidence, she replied, with much animation,

'No, in the strength of Jesus, no;
I never will give up my shield.'

On being attacked with a violent spasm in her breast, early on the 18th, she exclaimed aloud, 'O for less pain, or more patience!' Shortly after, she said, 'I dare not pray for death, until the Lord is pleased to shine upon my soul; then I shall welcome it with the greatest pleasure. On the 16th, she was in a very happy frame of mind, when she observed, 'The Lord knows I have abhorred the company and conversation of the wicked here, and I hope he will not send me where I should have nothing else hereafter.' Friday the 18th, after engaging with her in prayer, she exclaimed, 'Bless the Lord! Bless the Lord, O my soul, for this opportunity! What a mercy! Lord, I will praise thee for ever! — Thou art worthy to be praised!' Sunday evening, the 27th, her mind was much at liberty, though deeply humbled: hopes and fears, however, alternately prevailed; and, when under the influence of the latter, with what energy would she express herself in the following terms! — 'Come, Lord Jesus, and come quickly! O how I long for thine appearance! One gracious smile, and I shall be happy!'

Such was the violence of her pains, and her extreme debility, that on Tuesday the 29th, it was apprehended her dissolution was near at hand. 'Is this walking through the dark valley?' said she. I answered, I suppose it is, my dear; and added, I hope you will fear no evil. 'No,' said she, 'bless the Lord — I hope he will not cast me off;' and then repeated,

'No hand, no heart, O Lord, but thine,

Can help or pity wants like mine.'

During the following night she laboured under extreme pain, which she bore with surprising patience. In the morning I said, 'You are near your Father's house, my dear.' She replied, 'I am persuaded of that!' Ere long, said I, 'you will sing the Song of Moses and the Lamb;' she added, 'What a mercy!' and on my saying, May the Lord Jesus receive your weary spirit, — with all the energy dissolving nature could collect, she added, 'Amen!' These were nearly the last words she articulated; and, in a few minutes after, without a struggle, sigh, or groan, she sweetly fell asleep in Jesus.

As the slightest reference to any moral excellence would have wounded her feelings when living, it is not necessary to enlarge upon them now she is no more: suffice it to say, that the children she has left behind, of which there are four, have lost one of the best of mothers; and the disconsolate husband, one of the best of wives.

T. B.

MR. JAMES LACEY,

OF LENTON, NOTTINGHAM,

Was born in 1756. Having the privilege of a most religious education, he very early became acquainted with the truths of religion, and was deeply impressed with a sense of their importance. From infancy, he diligently read and studied the sacred scriptures; was much in secret prayer, and particularly attentive to the preaching of the word. His memory was so uncommonly retentive, that, at a very early age, he could recite correctly the whole arrangement of a sermon. When he was about 10 years of age, he experienced great distress of mind concerning his state by nature: he would frequently plead earnestly with God for pardon; at the same time he was much tempted to Atheism; and so strong was the power of temptation, and so prevalent his corruption, that he wished to believe this doctrine, in order to remove the terrors which he felt. It pleased the Lord, after several months painful exercise of mind, to apply the promises of the Gospel, and to give him 'joy and peace in believing.' His young mind was much enlarged in the comprehension of divine truths, and much employed in the study of them; his early days were spent in the fear and service of God; and, as he advanced to mature age, his talents and piety afforded a pleasing prospect of future usefulness. At the age of 19 he became a member of the church of God: his labours in the social meetings of which, in the exercise of his gifts, were acceptable and useful to many.

When he became a husband and a parent, he was deeply conscious of the important duties incumbent upon him in those relations. His conduct was a pleasing performance of that pious resolution, — 'As for me, and

my house, we will serve the Lord.' At stated periods, before family-prayer, he read and explained some part of the word of God; and, at every suitable opportunity, he conversed with the different members of his family upon what they had heard, and diligently examined them concerning their progress in religious knowledge. He regularly called upon his children to recite what they retained of the sermons they heard, applying the subjects as they proceeded. In short, his pious instructions, his faithful admonitions, and his fervent prayers for those dear to him, will ever be recollected with gratitude by the surviving branches of his family.

As a private Christian, his tenderness of conscience and his fervency of devotion, formed the most distinguishing features of his character, and furnish an example worthy of imitation. His sense of the evil of sin, and his sincere abhorrence of it, was known only to the Searcher of hearts; but his sorrow for his own commission of it, has frequently been so great as to embitter every enjoyment. He would mourn in secret the corruption of his nature, and plead with God in the most fervent manner for pardoning and renewing grace. — Such was his regard for the divine authority, that he sought direction at a throne of grace in all his concerns; and feared exceedingly, lest, in the most minute of them, he should act contrary to the will of God. He was naturally timid, and, therefore, frequently led to fear he was destitute of an interest in Jesus Christ; but that God who supports the feeblest of his sheep, was pleased to afford him a stedfast hope, though not a full assurance of his favour. 'Methinks,' said he, in one of his letters, 'A Christian cannot, should not rest satisfied, without some good hope' of his state: the strength of corruption, and the influence of temptation, frequently bring darkness and fear; but, amidst all this, to the praise of Almighty grace, I trust I am not without some pleasing proofs of my interest in the divine mercy. I humbly trust I can say, I experience an increasing attachment to the things of God, — to the truths of his word, to the ordinances of his house, — to fa-

mily and closet devotion. My soul delights in every act of social worship, but particularly in the sublime exercise of praising God.'

By the solicitations of his friends, he occasionally exercised himself in preaching the word, to the edification of many. His backwardness to the work was great, fearing he was not called and qualified of God; but when he was prevailed upon, divine energy seemed to accompany the word. His scruples never permitted him to engage statedly in the sacred employment; but, we doubt not, his occasional labours will be found, in the day of the Lord, not to have been in vain.

When it pleased God to visit him with affliction, he discovered much patience and resignation. Till very near the close of life, his disorder was not considered dangerous, but was nevertheless painful and distressing. He evidently possessed a higher value for the truths of religion, and a greater degree of the spirituality of mind. He would frequently express himself in the words of the pious Psalmist, 'I know, O Lord, that thy judgments are right; and that Thou, in faithfulness, hast afflicted me.'

When upon a dying bed, he took an affectionate leave of all his relatives, blessing them, praying for them, and committing them to the divine care. His humble views of himself, his firm reliance on the atonement, and his serenity of mind, were conspicuous. He desired that very little might be said of him, adding, 'I am a poor sinner.' Christ, he said, was precious; all his salvation, and all his desire. The promises were peculiarly sweet to him, and his hope appeared stedfast. He spoke in animated language of the world of happy spirits; repeating, after one who had remarked it to him, 'There will be no more pain, no more sorrow, no more death.' He repeatedly said, 'Come, Lord Jesus, come quickly.' Shortly the conflict was ended, and his disembodied spirit, we doubt not, took its flight to regions of immortality and bliss. He departed this life Feb. 2, 1814, aged 57 years.

Nottingham.

As

THE BRAHMIN AND MICROSCOPE.

(From Forbes's Oriental Memoirs.)

ACCORDING to the Institutes of Menu, the celebrated Hindoo law-giver, "a Brahmin, from his high birth alone, is an object of veneration, even to deities; his declarations to mankind are decisive evidence, and the veda itself confers on him that character. Never shall the king slay a brahmin, though convicted of all possible crimes; let him banish the offender from his realm, but with all his property secure and his body unhurt. Although brahmins employ themselves in all sorts of mean occupations, they must invariably be honoured, for they are something transcendently divine."

"It will scarcely be believed by a liberal-minded European, that the very same code which deifies the brahmins, condemns to perpetual and hereditary ignominy the poor chandala. The abode of the chandalas must be out of the town; they must not have the use of entire vessels; their sole wealth must be dogs and asses. Their clothes must be mantles of the deceased; their dishes for food broken pots; their ornaments rusty iron; and continually must they roam from place to place."

What a wrong opinion, justly observes Mr. Forbes, have the Europeans until very lately formed of the Brahmins, and how many are there who still see no need for introducing among them the purity and benevolence of the gospel! But the veil is now withdrawn, and men of enlightened minds will make a just comparison between the two religions.

Mr. Forbes has frequent occasion to refer to the doctrine of the (metempsychosis or) transmigration of souls, as held by the brahmins. They imagine that the soul of a man may, after death, pass successively into the bodies of different animals, and therefore they scrupulously refrain from taking away the life of any creature, and are shocked at the idea of partaking of animal food. Mr. Forbes states, that he beheld on one occasion, under a banian tree, a brahmacharee, with his mouth and nostrils covered, that he might not inhale an animalcule, and a soft broom in his hand, to sweep the ground, that he might not tread on an insect.

The author gives a very striking anecdote of a brahmin of superior information, who had read many English books, and obtained some knowledge of natural philosophy. An English

gentleman, with whom he was intimately acquainted, receiving a valuable solar microscope as a present from Europe, shewed it with rapture to his Hindoo friend; and in opposition to the scheme of the metempsychosis, discovered to him the innumerable animalcules devoured by the brahmins on every fruit and vegetable they eat. The brahmin, instead of being delighted, appeared unusually thoughtful, and silently withdrew. At his next visit, he requested the gentleman would sell him the microscope, offering a very large sum of money; this was refused; but at length the gentleman, in consequence of his importunity, presented him with the microscope. A momentary gleam of joy flashed across the brahmin's countenance, and grasping the instrument, he immediately descended from the veranda where they were conversing into the garden, where, seizing a stone, he instantaneously smashed it to pieces. On assigning his reason for this act, which he did a few days afterwards, when his friend's anger had subsided, he said, "O that I had remained in that happy state of ignorance wherein you first found me! Yet will I confess, that as my knowledge increased, so did my pleasure, until I beheld the last wonders of the microscope. From that moment I have been tormented by doubt, and perplexed by mystery; my mind, overwhelmed by chaotic confusion, knows not where to rest, nor how to extricate itself from such a maze. I am miserable, and must continue so to be, until I enter on another stage of existence. I am a solitary individual, among fifty millions of people, all educated in the same belief with myself, all happy in their ignorance! So may they ever remain! I shall keep the secret within my own bosom, where it will corrode my peace, and break my rest; but I shall have some satisfaction in knowing that I alone feel those pangs which, had I not destroyed the instrument, might have been extensively communicated, and rendered thousands miserable! Forgive me my valuable friend, and O convey no more implements of knowledge and destruction!"

Who does not feel the tender emotions of pity and commiseration for a fellow-creature in a state of mind so deplorable? Who does not eagerly long to impart to these many millions of rational and immortal beings, the knowledge of the adorable Jehovah!

Review of Religious Publications.

The Legend of the Velvet Cushion, in a Series of Letters to my Brother Jonathan, who lives in the Country.
By Jeremiah Ringletub. Price 6s. 6d.

IF like begets like, what can legends produce but legends? but as we are told that the world goes on deteriorating, we must expect that *legenda aurea*, golden legends, which are tales for the good of the church, will be followed by *legenda lignea*, wooden legends, stories told for the good of the people. To this account of the stories lately presented at our critical tribunal, we must add some reflections on the story-tellers. Let it be known, that the antithesis of the ancient ecclesiastical writer is not yet out of date; for if he assured us, that when the church was poor (worshipping in barns) it had wooden chalices and golden priests, but when it grew rich, and erected cathedrals, it had golden chalices and wooden priests; so we must tell our readers, that the golden legends are written by simple masters of arts, while doctors of divinity write only wooden ones. This tale, however, seems at first too merry for a reverend doctor, for it reminded us of Peter Plymley, aiming, we suppose, to beguile the reader by a few pages of light summer's reading, into many a long grave argument, which will make him let down the corners of his mouth, and sagely cry, "He that attacks should carefully enquire, Can I bear to be attacked again?"

To be grave ourselves, we do not like this Jeremiah Ringletub, nor his brother Jonathan, nor the first letters that pass between them; but as soon as the author goes seriously at it, which he does after a few pages of skirmishing, we are vehemently delighted; not, of course, with the advantages of either party, for we critics are of none, but with the bravery and military science of a well-fought field.

In the first of the argumentative letters (p. 19,) the author gives his reasons for calling the Velvet Cushion a legend, which is, that it is an invention for the good of the church. Had he risen, as we have, from reading the

Lombard Monk's work, usually called the Golden Legend, he would have illustrated his remarks by shewing how careful the monks were, that "the queen of queens should have the ornaments of her throne."—"A certain woman," says the Lombard, "lived evilly, and did never good deed, save that she provided a cerge to be burned before the image of our Lady; whereupon, when she died, the devils were carrying away her soul to hell—but they were met by the angels, who asked them how they came to be so bold as to take the soul without doom. The fiends replied, there is no occasion, for she did never good deed. But the angels would have her before our lady, who said she must go to hell; but as she had taken care to provide a light before the altar, the angels should light a cerge, and place it before her soul in hell, and no fiends should go near it. Whereupon the fiends replied, 'we had liefer not have her soul then?' so it returned into her body, and she lived many years, and became a good woman and holy." Thus our readers may see what a legend is, for what good it is invented, and how careful it is that heaven's regent may have the trappings of her throne.

The greater part of the third letter is occupied in exposing the folly of excusing the harmless relics of popery, and then courting popularity by joining, in an under tone, the cry of 'no popery.' The author quotes the speech of his Royal Highness the Duke of Sussex, as worthy of a prince of the House of Brunswick. "Our constitution is not made for great, general, and proscriptive exclusions; sooner or later it will and must destroy them, or they will destroy the constitution. Though we have not the same number of sacraments, yet, except one, we observe the form of all the others. We have our subordinate church governments, our primates, prelates, archbishops, and bishops, deans, prebendaries, canons, and other dignitaries; provinces, dioceses, parishes, cathedrals, and common churches, benefices, tithes, perquisites, Easter dues, and free-will offerings;—the greatest part of the tenets,

and most of the ceremonies of both churches (of England and Rome) are so nearly allied, as to be considered by other protestant sects as sisters of the same family."

The fourth letter contains an able defence of religious liberty, at which the Velvet Cushion is accused (forgive the incongruous image) of aiming a deadly thrust, when it says "the established church remembers that man is fallen, forces him to provide the means of religion, and hopes that the conversion may follow." Against this is set off the wonders which the non-established churches work by *voluntary* subscriptions, and the consideration, that if we may force others to pay for our candles, we may force them to bow down at the altars where they burn.

In the fifth letter is considered the cry, "The church is in danger."—"I believe, (says the author,) that danger does exist, and instead of boasting their truly spiritual church, they should humble themselves before God and man for belonging to a church where those evils abound which alone expose a church to danger." The nature and consequences of the Test Act are exposed with great force of argument, and with distinguished command of language. "It has been found necessary to call in the aid both of Catholics and Dissenters, not only in time of great emergency, but in the ordinary routine of public affairs; and that they may not be subject to the penalties of the test, which they nobly disregard, an act of indemnity is passed every year in their favour. If it be asked why the government should thus strangely counteract one statute by another; why in every session of Parliament it should gravely legislate against law? the reason will be found in the ever vigilant spirit of the church, which clings to the test as if it were the ground and pillar of her existence. Had the state been left to its own unbiassed decision, this relic of a barbarous age would long since have disappeared. The church, and the church alone, is responsible for its continuance, nor will she remove this stigma from her character till she has employed her powerful influence for the repeal of every persecuting statute. Let the bishops in the upper house, and the friends and brothers of the clergy in the lower, present petitions to Parliament for this express purpose, and in three nights the triumph

of justice over intolerance would be proclaimed, to gladden the hearts of persecuted millions. That such an application will ever be made from this quarter is perhaps too much to hope from human nature; but until this step is taken, the smoothness of the Velvet Cushion, and the adroitness with which it throws the cries of persecution from where it ought to rest, upon the short-sightedness of the legislature, will only lead some to imagine what an admirable Cushion it would be for one of the modern descendants of Loyola."—P. 150, 151.

With equal ability the Act of Uniformity is exposed, which is proved to have completely failed of producing uniformity in the establishment, where all the vagaries of human opinion prevail, from the revelations of Joanna Southcott to the scepticisms of Priestley.

The sixth letter opens with a serious and eloquent paragraph, which thus concludes: "The fine remarks in the 79th page [of the Velvet Cushion] on Socinianism are certainly misplaced; they are worthy of standing on their own intrinsic merit, and are debased when employed as a mere polemical artifice. Let the church by all means be defended by those who feel themselves bound to plead her cause, and she certainly stands in need of able and ingenious advocates; and let the Dissenters be opposed by all who conscientiously believe dissent to be an evil, but let no sinister methods be adopted: the friends of truth should disdain hypocrisy. An order of Jesuits may be a necessary legion of honour to his holiness the Pope; but reformed churches and Cushions are to "renounce the hidden things of dishonesty." I speak this with all seriousness, and do distinctly charge the Velvet Cushion with an unbecoming and indefensible duplicity towards the ancient and modern non-conformists."—*Legend*, p. 187.

The Legend then stands up most stoutly against the Cushion, and meets the advocate for Charles the First, foot to foot, as Greek meets Greek. Here he quotes largely the prose works of Milton, which will probably find many readers, in consequence of the figure they make in this work. On the subject of the last prayer of this Church of England's martyr, he says, "This magnanimous saint of the Legend closed his life with an act of hypocrisy. The prayer delivered by him to Dr. Juxon

on the scaffold, purporting to be his own composition, and entitled, "A Prayer in the time of Captivity," was stolen word for word from the mouth of a fictitious character, a heathen shepherdess, praying to a heathen god, in the vain amatorial poem of Sir Philip Sydney's *Arcadia*."

After defending the puritans in their fasting and their seriousness, this writer asks, "Does it not a little savour of unkindness, to persecute and ruin men, and then reproach them for not being merry? 'They that wasted us required of us mirth.' Set the Five Mile Act to music. Shut them up in prison, and then censure them for not going abroad among the glories of nature. Deprive them of every thing, and say they are jealous of the happiness of others; load them with chains, and revile them with not shaking off 'the dew of their comforts.' However, they were not so dismally gloomy, but that their wit could delight their friends, and their satire electrify their enemies, and both astonish posterity."—The puritans are next vindicated from the charge of heresy, which is proved from the formularies of the establishment to lie against their accusers.

The last letter takes leave of the Cushion rather uncourteously; for, like Wellington at Waterloo, after defending the dissenters all the day, this writer turns assailant at last, and aims, by a grand push, to drive the enemy off the field. He discusses the word *church*, its various misapplications, and the total ignorance or neglect of the scriptural sense which pervades the story of the cushion. The authority of the church is then disputed, and it is contended that there is no consistent medium between undisguised popery and the absolute authority of Jesus Christ.

Next the ceremonies and vestments of the establishment are attacked: here a dialogue is introduced between a non-conformist and Dr. Taswell, who asserted that the non-conformists were superstitious, but in the church of England was not any kind of superstition. "The church," says the doctor, "is taxed with superstition for six things:—the cross in baptism, the *surplice*, the ring in marriage, kneeling at the sacrament, bowing at the name of Jesus, and the observation of festivals dedicated to saints."—Now as to the *surplice*—"God appointed the

Aaronical priests to put on the coat, the ephod, and other linen vestments." Admirable! God appointed Aaron to wear bells on his petticoats, that he might be heard when he went into the holy place. But now-a-days waggou-horses wear them, lest two teams should meet in a narrow lane. — Again. "Samuel ministered with a linen ephod." And at the same time his mother made him a little coat, and offered yearly sacrifice. Where is your little coat, Dr. Taswell? "Ah!" rejoins the Doctor, "St. John saw a vision of the church arrayed in fine linen, clean and white." He did so, and they had also palms in their hands. Is not the authority as good for palm-branches as surplices, and for all the church as the priests? Or is this the reason why you put a man who becalls his neighbours, into the church in a white sheet to do penance?—"But, Sir, the angels in Christ's sepulchre were clothed in white." They were, and the apostles were affrighted at them. You may wear what you please in your sepulchre, I shan't come to laugh at you. "This fine linen is the righteousness of the saints." True, and I am sorry to say it is all the righteousness that some saints have."

[To be concluded in our next.]

Messiah: a Poem, in 28 Books. By Jos. Cottle. Royal 8vo. £1. 1s.

[Concluded from our last, p. 322.]

We will now proceed to the examination of this work more particularly. In the first book, after the exordium and a short introduction, comes the description which, in part, was noticed in our last; it is doubtless beautiful, though some might object, that through a considerable portion of it the *effect* only is shown, while the *cause* is not brought forward. We admire the pictures of hell and the infernal spirits in the second and fourth books: it is not flattery to say that we prefer that of the latter, and their debates, to Milton's. Milton has often been assailed on this ground; but it has been constantly answered, that had he made the fallen angels worse, the interest they raise would have been lessened. Mr. Cottle seems, however, to have confuted this reply; his evil spirits are truly such, and yet they excite our curiosity respecting them, (which is the only interest they are intended to raise)

as well as Milton's, that are so much more amiable. In the third book we hear little of the happiness of our first parents in Paradise; but a good moral is interwoven with their fall—that he who goes to the utmost bound of what is right, is very near what is wrong, and very liable to be drawn further than he at first intended. The fifth book contains the Death of Abel, but Adam's long moralizing speech is not the language of the transports of grief, though it might be very good in another situation. The sixth book is of the

Deluge: the King of Spoils and his son are introduced; this is not a very beautiful excrescence, but we do not wish it away. In the seventh, where we have the history of Abraham offering his son Isaac, the former is represented, according to very antient traditions, as a convert from idolatry.

The first hill in the eighth book is on the model of Dante, if we substitute "caves" for "cerchi," "giri," and "sfera:" some of the punishments are appropriately inflicted, as that of hy-

— — — "Far from all the hypocrites are seen,
" With dress for ever changing, blue or green,
" Now azure, now of spotless white, now red,
" Now black, as ever robe by midnight spread.
" The shifting garb, on earth, they learned to wear,
" Their passport to all places," &c.
" Here the cameleou power they still retain,
" Labouring to hide their soul distracting pain.
.....
" Yet as the scorching wind, which here doth blow,
" Throws back their mantle, waving to and fro,
" Whilst all around, with fear convulsive start,
" The flame is seen consuming slow their heart,
" Where, in the centre ravenous vipers dwell,
" Not to be scared from food they love so well."

Book 8, line 283, &c.

The ninth book relates the destruction of Sodom and Gomorrah; the tenth and eleventh, the histories of Isaac and Rebecca, and of Jacob and Esau. The following books, to the sixteenth inclusive, are taken up with Joseph and his brethren, the Israelites' slavery in Egypt, and their deliverance from it; the government of Moses, and

his death. From the seventeenth to the end of the poem, we have the stories of Saul and David, with which it finishes. The episode of the "Man at Ease," is poor, and drags in its moral but lamely. Abigail seems intended to be very interesting, but what she says of her husband does not add to the excellence of her character.

" This son of Belial, Nabal, child of sin!
" All dark without, but blacker far within,
" Who human heart with kindness ne'er did win!" }

David's character throughout is pleasing, but Abitophel is much like Dryden's. Another remark must not be omitted—we know from the Bible that Abner was not killed in David's presence, otherwise we should have thought from this account, that he saw the fight, and sat quietly as a spectator, for he appears both immediately before and after, and we have no intimation of a change of scene. Na-

than's parable is sadly spoiled; but David's lamentations for his crime are very fine. From the subject of the First Heaven we had hoped for something superior to the twenty-eighth book, yet there are in it many good passages. The following is part of an address to the happy spirit of David, when just entered into the realms of bliss:

" Didst thou not drink sweet draughts of our delight,
" When earth and time receded from thy sight;
" When shadows for a moment pass away,
" And didst thou stretch thy thoughts to perfect day?
" Didst thou not feel in yonder state of pain
* * * * *
" Such kindred joy as thrills thy spirits here?" &c.

Book 28, line 394, &c.

Upon a view of the whole work, we cannot but warmly recommend it to the perusal of every one who feels an interest in sacred poetry; such will not think their labour lost, or the poem, though long, tedious; and we know few works more likely to accomplish the pious wish of the author in his preface, by adorning and illustrating the truths contained in the Holy Scriptures.

Facts and Evidences on the Subject of Baptism, in Three Letters to a Deacon of a Baptist Church; with an Introduction, containing three Letters to the Editor of the Baptist Magazine, proposing Exceptions to certain Errors in Dr. Ryland's Statements. By The Editor of Calmet's Dictionary of the Holy Bible. 8vo. 3s.

The numerous publications which have appeared for many years past on the subject of Baptism, have contained little more than new editions of arguments which had been again and again produced by the spiritual combatants of former days. New generations of men arose, to whom the arguments were new, and they produced much the same effects as before—both parties remained positive that they were right, and despised their antagonists. The work before us, however, has a fair claim to originality, and places the subject in a light somewhat new; and, if we mistake not, will go further towards the defence of infant baptism than most of the former productions which we have perused.

The circumstances which gave occasion to the publication are rather singular. A gentleman who married a member of a baptist church desired occasional communion. The deacon hesitated. The pastor, more liberal, put into his hands certain tracts on the subject. At this time the writer of this volume fell into conversation with the deacon, who was staggered, though not convinced, by his arguments in favour of infant baptism. He wished the assistance of his friends, for which purpose he obtained a sketch of the arguments, to be submitted to them. No answer was given. An appeal was then made to the body of the Baptist denomination, by means of the Baptist Magazine. These letters, which contain much important information and reasoning, appear in the work before us; but they were not admitted into that Magazine.

We now proceed to notice Letter 1, to a Deacon. And here the author attempts to prove, and we think very satisfactorily, that dipping and plunging are not the same, or, that immersion by no means implies submersion—"a man is immersed who stands on his toes, or up to his knees, in water; he is also immersed, say your friends, over whose head the water flows. If the term, then, be so indeterminate, it were chasing an *ignis fatuus* to follow it, when facts are in question."—"Translate the term into our mother tongue: to put under water the whole body, is to plunge it.—Now mark the proposition: "Christian baptism (say the Baptists) is neither more nor less than plunging the whole body, in the name, &c." This affords a precise idea—an idea that may be examined; in the first place, by scripture. *E. gr.* Does the original Greek word *baptize*, wherever it occurs in scripture, denote *plunging*?" He then refers to several texts, and asks, "Now, will any man persuade me that language tolerates the expression, "to *plunge* the tip of a finger?" that Christianity tolerates the notion of our Lord Jesus "wearing a garment plunged in blood?" that common decency tolerates the *plunging* of two hands in the same dish at the same time? No, Sir! what I would not believe of a Hottentot, without ample evidence, I will not believe of Christ!"

The author next observes, that the noun *baptismos* occurs four times, and if it be translated *plunging*, it will read thus: "the *plunging* of cups and pots, and of brazen vessels and tables"—the doctrine of *plungings*—divers *plungings*. "These passages surely imply different modes of performing that action which the sacred writer calls baptism, and happily their order is favourable to the eliciting of conclusive evidence from their connection and tenor.

He then observes that these tables, 15 or 20 feet long, 4 feet broad, and about 4 feet high, would be very cumbersome articles for plunging, and "I confess (says the author) that a dread of the return of my pulmonary complaint would seize me, should I, at supper, lie recumbent on a *table* that had been ceremoniously baptized, in this sense of the word, since dinner-time."

He next adverts to the baptism by the Holy Ghost, and proves that the manner in which this baptism was con-

ferred, or administered, was not only distinct from *plunging*, but absolutely inconsistent with it; the terms used are—*sending down, coming, giving, falling, shedding, pouring, sitting or abiding, anointing, filling, sealing*; but substitute the word *plunging*, and it becomes ridiculous. “John plunges you in water; but ye shall be plunged in the Holy Ghost.—Shocking abuse of language! The baptism of the Holy Ghost was conferred by the *descending* of the baptismal element.” Reference is here made to Nebuchadnezzar, who was *baptised*—wetted by the descent of the dew of heaven; and to the Israelites, who were baptised unto Moses, not by plunging in the sea, but were wetted by the dew or rain descending from the cloud.

The author now proceeds to that part of his work which is the most curious and novel, and which is illustrated by engravings of ancient representations of the rite of baptism. The baptism of John is particularly considered as performed partly by *immersion*, and partly by *pouring*. *Washing* (or immersion) he considers as a *Jewish rite*, performed whenever a heathen joined the Jewish church. This he affirms was continued in the administration of John's baptism; he thinks it was also continued among the primitive Christians; but contends that John added, both by *word* and *deed*, to what had been customary among his people—by *word*, for he stipulates with the pharisees, publicans, and soldiers for repentance, &c. He likewise made an addition in *action*—something bearing a resemblance to the *pouring out* of the Holy Ghost, and this he thinks is fully confirmed by ancient representations of the baptism of our Lord in Jordan, in which he is drawn as standing in the water, up to the middle, while John, with a *patera* (shell) pours water on his head. Other pictures, or carvings, of great antiquity, represent the baptism of *Argilulfus* and his queen in the same manner. On five different representations of our Lord's baptism in Jordan it is observable, that although *Jesus* is in the water, *John* is not—he is on the bank of the river, where he could not possibly plunge our Lord. For the author's arguments in support of the great antiquity of these paintings, and the inferences he draws from them, we must, for the sake of brevity, refer to the work itself; we think they have considerable weight. But we must

not pass over his account of the baptism of a Musselmaun boy, taken from Mr. Salt's voyage to Abyssinia. This lad was washed all over, very carefully, by some of the Greek priests, outside the church, in a small font, after which he renounced the devil, &c. The priest then, dipping his hand in water, crossed him over the forehead, repeating the usual words, I baptise thee, &c. The author infers from this instance a clear distinction between *immersion* and *baptism*; he was first washed (or immersed) and afterwards baptised, which was the *Christian* part of the ceremony, the former being *Jewish*.

In the conclusion of the first letter the author says, “The Hebrew rite of *washing* was long prior to Christ, and was continued in Christian baptism, but with additions; much as the Lord's Supper was a continuation of the Passover, but with additions; that the *additions* to ritual washing were the *true and proper baptism*; that scripture enables us to distinguish between the two actions of immersion and baptism; that the churches which best understood the language of the New Testament, it being their mother tongue, observed and perpetuated the distinction between immersion and baptism; that the distinction obtains at this day, and is still practiced, beyond all denial, or possibility of doubt; and lastly, that this ritual washing, or cleansing, resembling that always applied to the *dead*, recalled the idea of mortal departure, while the *addition* made to it, under the gospel dispensation, expressed and signified professional holiness, a *resurrection*, a newness of life:—the general inference is, *that whoever adopts IMMERSION, without adding POURING, may certainly claim all the credit due to the revival of an ancient Jewish ceremony, signifying DEATH: but CHRISTIAN BAPTISM, signifying LIFE, they do not practice.*”

[To be concluded in our next.]

Four Sermons, preached in London at the Twenty-first General Meeting of the Missionary Society, May 10, 11, 12, 1815, by the Rev. Messrs. McIntosh, Boden, Hyatt, and Whish; together with the Annual Report of the Directors, and a List of Subscribers, Auxiliary Contributions, &c. 8vo. 3s.

“The Importance of Christian Knowledge is the appropriate subject of the first of these Discourses (John xvii. 3.) The

author first illustrates the nature, excellence, and importance of Christian Knowledge, in doing which he introduces the great and distinguishing doctrines of the gospel revelation. He next points out the principal means by which this knowledge is to be attained, and recommends both the distribution of the sacred scriptures, and the preaching of the truth: and while he highly commends, as every good man must, the former, he insists strongly on the greater importance of the latter, quoting an excellent discourse delivered in 1812, by the Rev. Mr. Love, who says, "Let it not then be imagined that the heathen world is to be subdued and converted by the Bible alone. Though it were at this moment full of Bibles, still from the throne of the adorable 'Three who bear record in heaven' would sound the voice, 'Whom shall I send, and who will go for us?' The voice would still proclaim, 'Depart; for I will send thee far hence to the Gentiles'—"GO ye into all the world, and PREACH the gospel to every creature."

The sermon concludes with an address suited to the occasion, in which are contemplated the inducements which we have to exert ourselves in Missionary labours. The whole is serious, evangelical, and impressive.

[Want of room obliges us to defer our notice of the other Sermons until the next month.]

Sermons on the most important Doctrines of the Gospel, comprehending the Privileges and Duties connected with the Belief of those Doctrines.
By J. Thornton. 12mo. 4s.

Mr. Thornton is already known to many of our readers by several useful and popular treatises from the press, which have furnished both the young and the more matured Christian with useful and interesting instruction. The sermons now before us, as their title indicates, occupy subjects that embrace the leading and momentous doctrines of the gospel: they were first delivered to a congregation composed, as it appears, of persons in the middle and lower classes of society, and are now published with a view to benefit others of the same classes.

The Sermons are fifteen in number.
1. On the Inspiration of the Scriptures.
2. Duty of searching the Scriptures.

3. On the State of Man as a Sinner.
4. Salvation by Grace 5 Christ our Righteousness 6. Christ our Passover.
7. Christ our Intercessor. 8. On Regeneration. 9 On Sanctification. 10. Adoption. 11. On Christian Fellowship. 12. On Communion with God. 13. The Christian's last Victory. 14. The Happiness of the Saints in a separate State. 15. The general Resurrection.

These important topics are discussed in a scriptural and interesting manner. The style is plain and neat; the doctrine is stated with perspicuity, and enforced upon the conscience and the heart in an experimental and practical manner.

We give the following specimen from the sermon on Salvation by Grace. After observing, 1. That grace shines with the brightest lustre in the plan of salvation: 2. In the mysterious method by which salvation was procured: 3. In the divine power by which it is applied to the soul—Mr. T. observes,

"1. That the doctrine must be 'firmly defended against those who openly oppose, or craftily adulterate it.'—2. The doctrine of salvation by grace must be guarded against the notions of those who misrepresent and abuse it. It is certain no one can be saved for good works, and it is equally certain that no one can be saved without good works. Antinomians, and such as drink in a portion of their spirit, speak as though God had decreed the end, and not the means. Eternal election is the only string which yields music to their ears; every other subject sounds harshly. They seem to think Christ has released them from the obligation to obedience, and thus, as one says, hide sin behind that cross which was designed to crucify it. When they speak of the operations of God's Spirit, it is in such language as sets aside the accountability of man, and tends to fortify the heart with presumption. All earnest exhortations to serious reflection, repentance, prayer, and reconciliation to God, are branded with the name of legality. . . . He who maintains the doctrine of divine grace, and makes it a plea for sensuality and self-indulgence, may talk of his faith in Christ and his interest in a covenant God; but he is really a secret infidel, a practical atheist. The sincere Christian shudders at the thought of admitting or countenancing any opinion which opens a door to licentiousness. 'Shall we continue in sin, that grace may abound? God forbid.' Rom. vi. 1. Indeed, we may boldly assert, that God never pardons sin without purifying the soul. 'For the grace of God, that bringeth salvation, hath appeared to all men,' &c. Tit. ii. 11, 12."

A Historical Sketch of the Translation and Circulation of the Scriptures, from the earliest Period to the present Time; including an Account of the Origin and Progress of the British and Foreign Bible Society, &c. By Rev. Messrs Thomson and Orme, Sec. to the Perth Bible Society. 8vo. 3s.

This tract is intended to illustrate the principles and importance of Bible Societies, and for that purpose exhibits—The Circulation of the Old Testament before the Christian era—Circulation of the Scriptures from the beginning of the Christian era, till the middle ages—Scarcity of the Scriptures till the invention of printing—from the invention of printing to the reformation—from the reformation till the end of the 18th century—State of religion in Britain from the Commonwealth to the present time—Origin of the Bible Society—its leading transactions—Claims of the Society—Observations on the indifference or hostility which Bible Societies have met with.

The authors are certainly entitled to the thanks of the religious public for the pains they have taken, and we recommend the pamphlet as both useful and agreeable.

The Reasons of the Protestant Religion; a Discourse delivered at a Monthly Association of Ministers, held at Islington, May 4, 1815. By John Pye Smith, D. D. 8vo. 2s.

A pious attempt to subvert error and to establish truth can never be unreasonable. But from the aspect of the times, the increasing exertion of the Catholics, and their reviving confidence, it seems particularly desirable that the great questions at issue between them and ourselves should be frequently brought before the public. We avail ourselves of the earliest opportunity, and with the greatest pleasure, of introducing this very able sermon to the notice of our enlightened readers; and we fully concur with Dr. Smith in these introductory remarks:

“In our estimation, the PRINCIPLES of the protestant religion are of very great importance, and ought to be constantly held up to view, because they are the basis of all great advancements in the intellectual character and the social happiness of man; because they are essential to rational piety; because the Catholic system has, unhappily, still many millions of blindly devoted adherents, and many active organs of proselytism, who are beyond description-adroit in the use of the most wily sophistry to gain

their end; and because the liberal views which Protestant Dissenters very generally entertain on the subject usually called *Catholic Emancipation*, render some explicit testimony desirable, lest those views should be understood as, in any degree, a compromise of our other principles.”

After a candid acknowledgment of the doctrines of the Romish church, which are held in common with Protestants, and that many excellent Christians have lived, and probably now live within its pale, Dr. S. proceeds to assign the reason of our protest against the corruptions of the Church of Rome, confining himself to those parts of this extensive subject which appear to him most vital and comprehensive.

These reasons are—The Roman Catholic system is founded on a *false* ground of *authority*; it tends to weaken and destroy the very *essential* principles of personal religion; it requires belief in absurd, unscriptural, and pernicious *doctrines*, it *enacts laws* of discipline and worship, and denounces damnation on those who do not submit to its demands; it subverts the importance and utility of the *Holy Scriptures*; it is favourable to the worst descriptions of *tyranny*, both public and private, and it assumes the right of prescription, while it is, in fact, an audacious system of *innovation* on the *old, apostolic*, and primitive religion of Christ.

Dr. S. cites abundant authorities, from ancient and modern authors of the Romish church, to establish these charges, and to support these reasons of the protestant faith. The reasoning throughout is fair, and honourable, and scriptural. The just indignation of the preacher occasionally bursts out in some harsh epithets, unavoidable, perhaps, in the warmth of delivery, which the *Author* might have softened down. To a Protestant reader they are exceedingly proper; but should they meet the eye of a Catholic they would be repulsive. Soft words and hard arguments, with the erroneous, have ever been most successful; and as our much esteemed author has a store of both these excellent commodities at command, we should be happy to find him resuming the subject in some more *direct appeal* to the Catholic body on their *present* errors and superstitions. We confidently hope, however, that this discourse will be honoured, as it deserves, with the most extensive circulation, particularly in Ireland.

LITERARY NOTICES.

Preparing for the Press, and intended to be published in a small pocket volume, '*Hebrew Elements*,' being a Grammatical Analysis of the 564 verses marked with asterisks in Leusden's Psalter. The Hebrew text will be accompanied with points—the radix of each word pointed out—a literal version in English interlined—the radical sense of each word stated, and the learner directed to those rules of grammar which account for the form each word assumes; so that by means of this publication, it is presumed that a perfect acquaintance with the rudiments of the Hebrew language may be attained with the greatest facility, without any other book, or the assistance of a teacher.

Vol. VI. of Mr. *Howe's Works*, containing 120 pages of a Course of Lectures, never before published, is just printed off, and will be ready for the subscribers very shortly.—In answer to some particular enquiries, the Editor begs leave to state, that the first four vols. of this edition comprise the two folio vols. except the *Life of the Author*, which will be so pagged as to bind up with the first vol. which is the thinnest of the set. The 5th, 6th, and 7th vols. comprise the posthumous pieces, and a most valuable course of lectures, with several sermons, never before given to the public; and to accommodate those who possess the folio edition, these vols. will be sold separately.

Dr. Ryland is engaged in preparing a *Life and Memoirs of the late Mr. Fuller*, to which will be prefixed a Portrait, from the painting of Mr. Medley.

Preparing for the press, a Treatise on Theology, by Mrs. Hutchinason, author of the *Memoirs of Col. H.*

A new and neat edition of Mr. Burder's Supplement to Watts is printing, to bind up with the small edition of Dr. Watts.

A new edition of Dr. Hawker's *Evening Portion* is in the press. The Doctor's Commentary has proceeded as far as the Book of Acts inclusive.

Mr. Upton is about to republish a scarce and valuable work called '*Divine Energy*,' or the efficacious Operations of the Spirit of God, &c. by J. Skepp. Preface by Dr. Gill.

A new edition of Simpson's *Key to the Prophecies* is nearly ready for publication.

Mr. Brooks is preparing a Review of the *Christian Observer's Review of the Lives of the Puritans*, which will be ready in a few days.

SELECT LIST.

Tracts on the Origin and Independence of the British Church; on the Supremacy of the Pope, and the Inconsistency of all Foreign Jurisdiction, &c. By the Bishop of St. David's. 2d edit. 8vo. with a Map.

Memoirs of Capt. Jas. Wilson. By John Griffin. 8vo. 5s. 6d.

Hints from an Invalid Mother to her Daughter, on Subjects connected with Moral and Religious Improvement in the Conduct of Life in various Relations. By Anna Williams. Royal 12mo. 4s.

Essays on the Mythology, Theology, and Morals of the Ancients. By G. S. Weideman. 12mo.

Sermons, designed chiefly for the Use of Villages and Families. By Thornhill Kidd. 2d edit. 2 vols. 8vo. 16s.

Twelve Lectures on the Prophecies relating to the Christian Church. By P. Alwood, B. D. 2 vols. 8vo. £1. 4s.

The Spirit of British Missions. By a Clergyman. 8vo. 3s. 6d.

Lectures on Ecclesiastical History, by G. Campbell, D. D. with a Memoir of the Author, by the Rev. G. S. Keith. 2d edit. 2 vols. 8vo. £1. 1s.

Baxteriana: a Selection from the Works of Baxter. By A. Young, Esq. 12mo. 5s. 6d.

The Indecency and Unlawfulness of baptising Children in Private. By Rev. M. Strong. Re-published by the Rev. Jas. Drake. 1s.

Periodical Accounts of the Baptist Mission, No. 23.

Affectionate Reply to an affectionate Address on the Works of Swedenborg. By the Rev. R. Adam, M. A. 1s.

The Terms of Communion, with a particular View to the Case of the Baptists and Pædobaptists. By R. Hall. 8vo. 5s.

The Admission of unbaptised Persons to the Lord's Supper inconsistent with the New Testament; a Letter to a Friend (in 1814), by the late Rev. A. Fuller. 8vo. 1s.

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Religious Intelligence.

FOREIGN.

JAVA.

Interesting Letter from some pious Soldiers of the 59th Regiment, stationed in that Island.

Serondole, near Samarang, Oct. 1, 1814.

Honoured Sir—With pleasure we received your kind and welcome letter, dated 22d Nov. 1813, which was indeed far above our expectations; but the Lord is no respecter of persons, for we see his love is shed abroad in the hearts of high and low, rich and poor, and those that seek early shall find him in these dark heathen lands, as well as in our much favoured and happy country.—We have heard by some of our brethren belonging to the 78th regiment, that the box of tracts had safely arrived at Batavia, and that 24 copies of the “Soldier’s Friend,” and the Spelling Books, have been distributed among the three Missionary Brethren.

Honoured Sir, when first we set out to serve the Lord in our difficult situation of life, often have we thought that the object we had in view could never be obtained; for it is hard for a soldier at first to separate himself from his sins and his old associates, particularly as when we began we had the malice of persecutors to encounter, as there had been no society ever formed in this regiment for the worship of God before—but hitherto all their efforts to stop our progress have been in vain, for the Lord has enabled us, by his grace, to be more than conquerors. The Lord first put it into our hearts to write to the Religious Tract Society, in consequence of reading one of their annual reports, and they did not fail in answering by the earliest opportunity, and sending us a seasonable relief in time of great weakness in spiritual things.

One of our brethren who has been taken from us by death made the Bible his chief study; indeed it was his meat and drink to meditate daily upon the pure word of God, which had been put into his hands through your means; yea, he has been up both early in the

morning, and late at night, and would scarcely give his wearied limbs rest; he was also greatly assisted by the presence of the Lord shining in his soul: if he heard any one talk about earthly things, or the enjoyments thereof, he would not have any thing to say about them, for his conversation and treasure were in heaven, and we hope and fully trust he is enjoying that God and Saviour whom he so greatly loved for about two years previous to his death.

We have had six others who have died in the faith and full assurance of that eternal hope to live with Christ, and praise him when time shall be no longer, whom we shall make bold to mention here. Joseph Bailey was also taken from us when he had become very useful to us, for he laboured very hard for the salvation of souls; indeed, he was so zealous for the glory of God, that he would converse with his comrades who belonged to his company, both night and day, and was never weary in promoting their good. A little before he was called from this life, he had about 16 of the company to which he belonged who appeared to be followers of the Lord; he entreated them earnestly to watch and pray when he was upon his death-bed.

Another brother departed this life after being severely wounded in an expedition to Macassar from Batavia: his sufferings were very great, but he bore them with much patience, was resigned to the will of God, and afterwards sweetly fell asleep in Jesus. The others are William Wilson, John Ray, Jos. Clarke, and Wm. Mansell, who departed this life resigning themselves unto God their Saviour, in the sure and certain hope of eternal happiness.

On the expedition to Bally and Macassar, our brethren experienced much of the goodness of the Lord, for none had fallen away through the temptations of Satan; but this gave them a more perfect knowledge of their own nothingness and depravity, as all expeditions we have had have been the means of some growing cold in the service of God, being always greatly crowded, on account of shipping being few in these

parts; but in these mournful and distressing moments our brethren, through the assistance of God, have been very bold in his glorious cause; for sometimes they would gather themselves together, and discourse about what the Lord has done for them. When we were ashore, we looked out for a place, not far off, that we might be always in readiness, in case of an attack by the enemy; once we took a boat to meet in, as we lay very close to the sea side, which was indeed a very acceptable meeting-place for us at the time. At other times we have met together over a main guard, and have never been interrupted by any person, but we have mostly met under hedges, or in the fields, when upon marches or in camps.

On the 23d July, 1814, we arrived from off the expedition, and landed at Samarang, and marched thence to Serandole, which is now our head-quarters. We have built a place for divine worship, by permission of our commanding officer, which was opened by the Rev. G. Bruckner, on Sabbath evening, 29th August, who has promised to come to us at all favourable opportunities: it is about 8 miles from his own place of worship.

The other two Missionaries are at different places; Mr. Sapper at Batavia, and Mr. Kam at Sourabaya. Mr. Bruckner is at Samarang, at which last two places religion is at a very low ebb amongst the Dutch inhabitants, most of them rather desirous to obtain the things that perish than the pearl of great price; but we hope, as these servants of Christ are now amongst them, there may be soon, through the blessing of God, a revival in the different Dutch churches.

Missionaries are greatly needed at the different parts of this extensive island, and we think there would not be any opposition, for the natives do not appear to have half the superstition of those about Madras or Bengal. There are also great numbers of Chinese throughout Java and its surrounding islands, particularly on the sea coast, and in the large towns where we have been in the interior, such places as Sola (or Solacatra), where the emperor resides, which is 70 or 80 miles from Samarang; also Djocentra, which is 101 miles from Samarang, is a very large walled city, and a fort, where the Dutch have built a small town on one side of it. We think these would be

very good places for pious Missionaries to reside at, particularly those who intend to be amongst the Javanese, whose language is different from the Malays, and the most difficult to acquire. A thousand Missionaries would be little enough to lead the inhabitants of this island (especially those who speak the Javanese language) into the principles of the Christian religion.

We hope you will pardon the liberty we have taken in writing so freely to you, hoping you will overlook our defects, as we are but babes as yet in Christ's flock. We should always be glad to have a word or two of consolation from any of our kind friends who are the promoters of the religion of Jesus. Be pleased to give our Christian respects to the Committee of the Religious Tract Society, hoping that if we know them not in the body, we shall soon know them in the next world, and smiling say—'These are they who put the word of life in our hands, and helped us on our journey to this glorious place.' That this may be the portion of us all, is the earnest prayer of your affectionate brethren in Christ, for whom I am yours, very truly, in the bonds of the gospel. J. H.

N.B.—A letter from another of this little band of Christian soldiers mentions, that the meeting-house they had built was sometimes nearly full, and that the Roman Catholics of their regiment, provoked to jealousy by their example, had erected a place of worship within about 60 yards of theirs, which affords them much pleasure, as they hope the Lord is beginning a work of grace among them also in that benighted island. The Catholics had purchased many Bibles and Testaments for their own use. There are a few pious soldiers in other regiments, which are, or have been, on the island of Java, with whom these men keep up a correspondence by letters, in order to encourage each other in the service of the Lord. The Rev. Mr. Bruckner had visited their station, and preached several times, and though imperfect in the English language, his ministry proved acceptable.

RUSSIA AND TURKEY.

Mr. Pinkerton writes, that appearances in Russia are very encouraging, particularly the opening for the spread of the Scriptures in Turkey. Many

Mohammedans discover a great desire to obtain the word of God.

The tracts also become an increasing blessing. Some have been reprinted in Russia, and are much read, even by the great; the Young Cottager particularly.

Mr. Mitchell, of Karass, writes, that the Tract Society has become a useful auxiliary to the Bible Society, and that many who received Tracts, shew a great desire to have the Bible also.

Two Missionaries are going among the Kalmuks, and will soon have the gospel of St. Matthew to distribute in their own language.

AMERICA.

A Society, called "The Massachusetts Society, has been established, for the purpose of promoting *evangelical truth and piety*; in the first place, by a charitable distribution of some of the best *religious books and tracts* among poor and pious Christians, to whom such writings may be peculiarly grateful, and also among the inhabitants of new towns and plantations, or other places, where the means of religious knowledge and instruction are but sparingly enjoyed; and in process of time, if ability permit, and circumstances appear to require it, by supporting *Charity Schools, or Missionaries*, in the places just described.

The Society has already printed, purchased, &c. for distribution, about 30,000 tracts, and 8000 bound books. Among the former are the Village Sermons, Visits to the House of Mourning, Doddridge on Family Religion, &c. and among the latter, Leslie on Deism, Seaman's Preacher, Jay's Sermons, Scott's Essays and Force of Truth, Baxter's Call, and Buck on Experience; the expence amounting to about 3660 dollars: the whole expenditure since their commencement 7673 dollars.

INDIA.

The following letter from the Rev. Thomas Robinson, to the Secretary of the Church Missionary Society, affords a pleasing prospect of the future success of missionary exertions in the vast regions of Hindoostan:

Calcutta, Sept. 14, 1814.

Rev. and dear Sir—The pleasing task of transmitting to your Society the transactions of their Committee has devolved on me, as you will perceive, by the accompanying documents.

I regret that my limited experience in Indian concerns, and short official connection with your friends in this place, are likely to prove disadvantageous for some time to your foreign correspondence. Prudence requires me to be cautious in indulging too freely in future anticipations, and more especially in communicating them, as we are ever willing to form flattering expectations upon slight grounds, and afterward subject to encounter bitter disappointment. If, however, I tell you that we who live in this remote region do indulge the most confident hope, and wait for the glory of God, you will be surprised only until you peruse those papers which accompany my letter, and yet these are not the only occasion of our confidence.

Seldom, if ever, has India furnished stronger proofs of the Gospel's being *the power of God to salvation*: seldom has it appeared more decidedly in its true character, of *a fire, and of a hammer breaking the rock in pieces*, than within the short space of this and the last year.—It is common with persons, *not knowing the Scriptures or the power of God*, to represent the conversion of this extensive country to Christianity as impossible. We confess, that with their views of the subject, it is not wonderful that they should do so.—Considering the character of the people, we should think as others do, were we not assured that the work is not to be accomplished by the might and the power of such feeble instruments as men employ, but by the Lord of Hosts, who hath said of the Messiah—*It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth*. Already much light breaks upon our obscurity, and inspires us with hope, that ere long the whole East will blush with the rising beams of the Sun of Righteousness.

We would not, however, give rise to a supposition, that the success of the Gospel has been very extensive; and that, therefore, we presume on the speedy accomplishment of our wishes. It has truly been very limited, when compared with the immense population of the country. The work is confined, but then it appears to be no other than the work of God. It is the earnest of good things, which fills us with hope.

A spirit of enquiry has been excited, and true piety is on the increase among Europeans, who, consequently, by precept and example, recommend the Gospel; and by personal exertion stand forward as *labourers together with God*.

You will rejoice much with us in our dear brother and evangelist Abdool Messee. The Journal of his visit to Lucknow will give you a distinct view of his character—a character, which the purest ages of Christianity would acknowledge and rejoice in. He possesses, in a high degree, those qualifications which the Apostle Paul recommends: he is *apt to teach, patient, in meekness instructing them who oppose themselves, if peradventure God may give them repentance to the acknowledging of the truth*. These are indispensable requisites of the Missionary character; and they will all be well tried in this country of prejudice, ignorance, and bigotry. These are great obstacles to the Gospel, and often give much discouragement to the preacher. In short, India may properly be called the intrenched camp of Satan. Thanks be to God, some of its gates have been forced, and we trust, *even we*, to see the ensign of the Gentiles unfurled on all its towers. In this expectation we by no means hope against hope.

The present plan of giving instruction in schools is of admirable promise. We cannot doubt but from these, in a very few years, will go forth the word of the Lord, by messengers more numerous and better qualified than they have hitherto been. This will, of course, supersede the necessity of calling on Europe for labourers. At present, however, we should be glad to hear that some pious young men, from twenty-five to thirty-five years of age, were coming out.

Persons in England, desirous of labouring in the foreign vineyard, view the office with a kind of foreboding melancholy, that summonses up a thousand fearful shapes and dangers, as though some *lion were in the way*. I can assure such, that they are likely to meet with fewer vexations, fewer disappointments here than at home. They must not view the skies of India through the gloom of a November day in England. Were they going to the icy shores of Labrador, they might be chilled at the mere contemplation; but here a man wants little and possesses much. I say not these things to per-

suade the unwilling and wavering to assume the office of teacher to the Gentiles, but to remove something of the weight which hangs over the spirits of those who can venture all for Christ, and count it not much to spend and be spent for him. We cannot think it desirable to impress the minds of persons at home with a belief of their meeting with no trials here; (whither can we go, and be free from them?) but we may tell them that their fears are groundless; and that, once landed on these shores, if they be pious men, they will certainly rejoice in having come.

Another obstacle which presents itself to many, is the difficulty of the language. This is quite imaginary. Neither Hindoostanee nor Bengalee, the language of these parts, is to be accounted any thing else than an amusement. It is not necessary to know both of these: one is enough: if you preach in the upper provinces, Hindoostanee; if in Bengal, Bengalee. A young man ought perhaps to understand that it is not required to spend his whole life in a foreign land. If the climate should not agree with his constitution, if he be not happy in his work, he ought to be allowed the means of returning. As things now are, this may be done at a small expence, by means of private vessels.

We are in expectation of the arrival of Mowlee Mausoor, a convert mentioned in the journals, for the purpose of completing in this place his knowledge of the Hebrew language. He will then commence the revision of the Old Testament, translated from the English into Hindoostanee by Mirza Fitrat. Thus shall we obtain this part also of Sacred Writ correctly and elegantly translated into the current language of India. This we consider to be a desideratum of inconceivable importance. The Mussulman population is in nothing more in the dark than in respect of the Old Testament. It is common for them to appeal to passages in it, which are not there; and to others, as similar to the atrocities of Mahomet, which are only so because misunderstood.

The Corresponding Committee of the British and Foreign Bible Society have requested us to make over to their treasurer 2000 sicca rupees, the amount of your Society's grant to them some time ago, for the printing of the Arabic Testament. Our meeting takes place the latter end of this month, when Mr.

Udny and myself will give an order for the amount. This will, of course, bring our funds very low, and render further assistance from your Society very acceptable. Mr. Thomason, in a late communication, has recommended us to draw on you again; and we feel confident that your Committee will give us credit for applying their money in the best manner: but we shall not trouble them unless we find ourselves under absolute necessity.

It will give you pleasure to hear that Mr. Thomason, in conjunction with Sabat, has completed the Arabic Testament. The printers have struck off the Four Gospels, and are now engaged about the Acts of the Apostles. After this is finished, the work will stop, until the Epistles have undergone the criticism of the most learned Arabians, that they may appear in as perfect a form as possible. We then hope to see it go forth with such power to the descendants of Ishmael, that it shall no longer be said, that *their hand is against every man, and every man's hand against them.*

Wishing your Society, in its Christian labours, every where the most unbounded success, I remain, Rev. and dear Sir, in any work for which you may call upon me in this land,

Most faithfully your's,

THOS. ROBERTSON.

PROVINCIAL.

ASSOCIATIONS, &c.

The Hampshire Association held their half-yearly meeting at Winchester, April 26. Mr. Scamp, of Havant, preached on "The insufficiency of knowledge alone, and the necessity of love to promote the salvation of mankind," from 1 Cor. xiii. 1, 2. The Lord's Supper was administered, and the devotional services conducted by the various ministers of the Association. Mr. Martin, a French protestant clergyman, concluded the service in a most solemn and affecting manner. On the preceding evening Mr. Griffin preached on Isa. xii. 1. At the early morning service Mr. Flower, of Titchfield, on Psalm lxxiv. 10.; and in the evening Mr. Bogue, on "The duty of Christian churches to propagate the Gospel," from 1 Thess. i. 8. On the following day, Mr. Seaton (late of Woodbridge) was set apart to the pas-

toral office of the church at Andover. Mr. Hunt offered some introductory remarks on the nature of the service, and requested of the church an account of the leadings of providence which led to the choice of Mr. Seaton, which was given by W. S. Wakeford, Esq. Mr. Jefferson implored the divine blessing on the union which was formed; Mr. Bogue addressed the minister from 1 Tim. vi. 11. "O man of God; the people were addressed from 2 Cor. i. 24. by Mr. Griffin. A sermon was preached on the preceding evening by Mr. Perrott, of Reading. The next half-yearly meeting of the Association will be held at the Rev. Mr. Bruce's, Newport, on Wed. Sept. 20; Mr. Durant to preach at 10 o'clock on "The best and most effectual method of preaching Jesus Christ." In the morning, at six, will be held the meeting of the Hampshire Sunday School Union. At three P. M. the Haunts Society for promoting Religion will hold their annual meeting, to hear the report of the committee, and transact the general business of the institution.

Independent College, Rotherham, in Yorkshire.—On Wed. June 28, was held the annual meeting of the friends of this institution. The committee of examination having spent the whole of the preceding day in diligent investigation, made the following report: "In the Hebrew the higher class was examined in the Book of Job, and the next in that of Ruth. In the Greek the youngest class read in the New Testament, the one above in Homer and the Septuagint, and the third in the Hecuba of Euripides. In the Latin, the lower class read in Cornelius Nepos, the second in Sallust, another in Virgil, and a fourth in Juvenal and Horace. The theological examination included a course of thirty lectures, which the students had received, on the fall, the person of Christ, the atonement, &c. on which subjects they answered extemporaneous questions put to them by the Committee. In Logic, they produced abridgments of Watts and Duncan, and replied to a string of queries. They have attended also a course of lectures on ecclesiastical history and on preaching, upon which they were examined. They also underwent an extended examination on chemistry, and made a number of experiments illustrative of its principles, which also displayed their attainments. In Sacred

Geography, in the Mathematics, and the use of the Globes, the classes acquitted themselves in a very satisfactory manner. The Committee feel great pleasure in observing the improving state of this institution, the diligence and attainments of the students, and the manner in which the tutors have discharged the duties of their office, which entitles them to our gratitude for past exertions, and to our confidence for the future." The Committee of Finance then reported, that the liberality of the public had liquidated the debt under which the Institution had lain, and so far increased the annual subscriptions, as to authorise the reception of twenty students. Six candidates are therefore to be admitted in September, and for their reception additional rooms are to be built. The students delivered themes; Mr. Boden, in Latin, *de vera Scripturæ interpretatione*; Mr. Sykes, on the knowledge of the original languages of the Scriptures; Mr. Abbott, on the divinity of Christ; and Mr. Miles on the personality of the Holy Spirit. Mr. Cooper, of West Bromwich, preached in the evening an excellent sermon on glorying in the cross.

June 28th and 29th, the annual Association of the Independents in South Wales was held at Mynyddbach, near Swansea. On the former day sermons were preached by Messrs. Jones, of Sharon; Jones, of Bridgend; Davis, of Panteg; Powell, of Brecon; and Jones, of Crygybar, from John xiv. 21., Numbers x. 20., Matthew xxv. 2, 3, 4., 1 Kings xix. 14., and Matthew ix. 12. The devotional services were conducted by Messrs. Morgans, of Pentretygwyn; Jones, of Horeb; Williams, of Bethesda; and Steel, of Trefgarn. On the 29th, the following ministers were engaged: Shadrach, of Talybont; Davies, of Maindy; Peter, of Carmarthen; Hughes, of Croeswen; Williams, of Lanwrtyd; Jones, of Trelech; and Jones, of Pontypool; from 2 Cor. xiii. 11., Heb. xi. 8., Ps. xvii. 15., 1 Tim. v. 12, 13., 1 Tim. i. 15., Col. iii. 2., and Ps. iv. 3. Messrs. Davies, of Bwthania; Williams, of Tynycoed; and Davids, of Gower, prayed. The next Association will be held at Gwinfe, Carmarthenshire, on the 1st of July, 1816, when the following gentlemen are expected to preach; Peter, of Carmarthen; Phillips, of Nevoddlwyd; Davies, of Swansea; Jones, of Bridgend; and Davies, of Panteg.

ORDINATIONS.

July 5, the Rev. Lambert Gore (late student at Hackney) was ordained to the pastoral office over the Church of Christ at Petersfield, Hants. Mr. Scamp, of Havant, began with reading and prayer; Mr. Hunt, of Chichester, introduced the business; Mr. Gore, of London, offered up the ordination prayer (for his brother) with imposition of hands. Mr. Collison, of Hackney, gave the charge; Mr. Jackson, of Stockwell, preached to the people, and Mr. Howell, of Alton, concluded. Mr. Griffin, of Portsea, preached in the evening. The congregations were large and attentive; the services solemn and impressive, and in some instances evidently blessed.

Aug. 1, the Rev. Jos. Irons (late pastor of the independent church at Hoddesdon) was set apart to the pastoral office at Sawston, near Cambridge. Mr. Fletcher, of London, and Mr. Harris, of Cambridge, preached; and Messrs. Hopkins, of Linton; Wilkinson, of Saffron Walden; Dobson, of Chishill; Balmer, of Berwick upon Tweed; Burgess, of Shelford; Pyne, of Duxford, and Popplewell, of Cambridge, engaged in the services of the day. The attendance was very numerous, the services highly interesting, and the prospect of usefulness in the village very encouraging.

LONDON.

We have the painful duty of announcing to our readers the death of the Rev. CHARLES BUCK, who departed this life on Friday, the 11th of August, in his 44th year. He had a delicate constitution, and has long struggled with increasing infirmities. For many weeks past his dissolution was daily expected, and he looked forward to it, in general, with a hope full of immortality. He has left a widow, a family, and a large congregation to lament the loss of an affectionate husband, a pious parent, and a faithful pastor. His evangelical labours were much blessed to the good of many, and his writings have been remarkably acceptable and useful. Mr. Buck had just printed new editions of his Religious Anecdotes, Sermons, Serious Enquiries, Practical Explicator, Treatise on Experience, &c. all which, with his Theological Dictionary, Guide, and other works, may be had of his widow and the booksellers. His

remains were taken on the afternoon of Thursday, Aug. 17, from his house in Primrose Street to the City Chapel, where a hymn was sung, a chapter was read by Mr. Castleden, and a prayer offered up by Dr. Simpson. The corpse was then conveyed to Bunhill Fields, attended by a great number of persons in mourning coaches. The concourse of people in the ground was immense. Dr. Winter delivered a suitable oration at the grave. The Rev. Matthew Wilks preached his funeral discourse at the City Chapel on the following Lord's day. We hope we shall be enabled, ere long, to present our readers with a Memoir of this faithful minister of Christ.

ADULT SCHOOL.

In our last we gave a brief account of the formation of the *City Adult School*, to which we are requested to add the following statements from the speech of Mr. Alderman Wood:—1. That there are in this metropolis 800 boys, from 8 to 14 years of age, who are constantly employed by old thieves in pilfering and robbery. 2. That in a late examination of the state of the prisons throughout the kingdom, by the Alderman and other gentlemen, it appeared that not more than one in ten of the prisoners was able to read.

A brief Account of E. W. Harland, who was executed in the Old Bailey for Forgery, on the 27th day of July, 1815.

E. W. HARLAND from a child had been accustomed to read the scriptures, and sit under an evangelical ministry. By these means he became acquainted with the leading truths of the gospel, but never was a member of any church. Before his apprehension he was never considered a renewed person. Unhappily for himself he possessed a *proud ambitious disposition*, that induced him to make appearances far above his circumstances, by which he was involved in debt. From this state of embarrassment he attempted to extricate himself by criminal means; and thus verified the language of Solomon, "*Pride goeth before destruction, and a haughty spirit before a fall.*" Doubtless many recollect the late circulation of fictitious notes resembling those of the Bank of England, but with this specific difference, instead of, I promise to pay the bearer one pound, it was *one penny*. He first exercised his genius in making a note like these. His next attempt was to make a £1. Bank of England note, which he completely effected, and then proceeded to make one of £2. and afterwards a £5. Thus we observe

XXIII.

the progress of sin, which is generally small in its beginnings—rapid in its growth—but awful in its consummation. When he had passed the above, his mind was filled with horror at his own wicked and dangerous practices, and he resolved that he would never make another; but this resolution was overcome by the sinful propensity of his heart, and he persevered in transgression until his iniquity found him out.

On March 1, he was seized on suspicion of forgery. Immediately afterwards he requested a magistrate to receive from him a full confession of his crimes to be sent to his prosecutors. This disclosure relieved his mind from an intolerable burden; and from his apprehension to his death he never denied, concealed, or offered the least extenuation to his guilt; but, on the contrary, aggravated it to the utmost. To a friend who saw him at the Police Office, he said, "Do pray for me, that God may give me a broken and penitent heart." This was spoken in so affecting a manner, that it excited a hope that a divine impression was made on his mind. During the early part of his confinement his mental agony was indescribably great. Many portions of holy writ which he had read—many faithful sermons which he had heard—with the many remonstrances of his own conscience, rushed into his mind, and produced deep despondency. As he had so evidently turned a deaf ear to the voice of the Lord, he was justly apprehensive that God in his wrath would say unto him, "Because I have called and you have refused, you have set at nought all my counsel, and would none of my reproof, I also will laugh at your calamity, and mock when your fear cometh," &c. &c. Prov. i. 24—31. In this state of distressing fear the case of Manasseh afforded him a degree of hope. Manasseh, like himself, had received religious instructions, but afterwards committed grievous sins, for which he was ultimately bound in fetters; and though he had not previously sought the Lord, yet even then "God was intreated of him." He also found encouragement from 1 John i. 7. "*The blood of Jesus Christ cleanseth us from all sin.*"

When he was arraigned at the bar he was determined not to aggravate his crimes by falsehood, he therefore pleaded *Guilty*; which prevented any trial, and he received judgment of death on his own confession.

In the cells of Newgate he was regularly visited by several evangelical ministers, who always found him in a *very serious* frame of mind. In this state he readily received the humbling truths of the gospel, and seemed deeply to lament the depravity of his own heart. The crime for which he suffered was not the only object of his painful remembrance; but the whole of his conduct in life appeared to pass in review, and overwhelm his soul with grief. Hence he be-

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came as conspicuous for *humility* as he had formerly been for ambition and pride.

Though he fully believed the consolatory truths of the gospel, as applied to real penitents, he retained a constant fear that he was not of that number. When he was reminded of the fulness and freeness of redemption by Jesus Christ—the nature of his promises, and God's willingness, through him, to receive the chief of sinners, he shook his head, and replied, "I know that it is all true, but I cannot lay hold of it; I want to feel an application of divine truths to my own mind." Pardon through the *precious blood of Christ*, and that salvation, which is *wholly of GRACE*, were the only grounds of his hope, and he was earnestly concerned to bear the Saviour's moral image. Feeling, as he did, the awful prevalence and dreadful effects of sin, he took a particular pleasure in contemplating the Lord Jesus as a complete Saviour, one who could save him to the uttermost. Christ, and Christ alone, was the refuge of his soul.

By repeated conversations on these important subjects his mind gradually expanded in divine things, and his hope of salvation increased; but his hopes were generally mingled with fears, and to the last hour of his life he retained a jealousy lest he should deceive himself and come short of eternal happiness. During the five months of his imprisonment *his conduct was uniformly consistent*; and though he separated himself from those prisoners whose behaviour was unbecoming their awful situation, he used every means of impressing upon the minds of all the absolute necessity, and vast importance of true religion. In one instance, *at least*, these endeavours were successful, and we hope it will form an interesting article in a future number. But he felt the greatest interest in his own relatives, whose eternal welfare occupied his most serious attention.

His *HABITUAL seriousness* led him to reprove even the smiles of his fellow prisoners, often observing, "It is recorded of Christ that he wept thrice, but was never seen to laugh." He was at no time the subject of great joy, but seemed afraid of receiving consolation *even* from the promises of God. On one occasion when he felt his mind more supported than usual, he said, "I am afraid I am too comfortable, and think my former distress the best evidence of grace." He would also frequently say, "It would ill become me, particularly me, to be seen triumphing; all I seek and hope is to live and die a weeping penitent at the foot of the cross." We have reason to believe that in his cell much of his time was spent in fervent prayer: he said, "I find it best with me when I can have communion with God."

Two days before he suffered, his friends met for prayer in the condemned room in Newgate: after five ministers had severally

prayed, Harland kneeled down and offered his fervent and solemn supplication to the Father of Mercies. His manner was peculiarly affecting and impressive. On the following afternoon they met again for the same purpose. These were seasons of remarkable solemnity; every heart appeared deeply affected, and every mind devoutly engaged with God. His relations now—painful task! took their final farewell—it was a touching scene—clasping the hand of one, he said, "When you see my wife, let all your conversation be about Christ;" to a friend, "Pray for me that I may not be deceived." At ten o'clock that evening a minister and another friend came to spend the night with him. As soon as the cell door was locked, he expressed a wish to pray. They kneeled down, when he poured out his soul to God in a very feeling and fervent manner, and appeared to hold intimate communion with heaven. He rose from his knees with a *more comfortable assurance* of an interest in Christ Jesus than he had previously possessed, and at the same time exclaimed, "Blessed be God for this opportunity; I feel he is with me." Soon afterwards, *contrary to all his former feelings*, he proposed a hymn, and selected the following:—

"When I can read my title clear," &c.

During the night he frequently wrestled most powerfully with God in prayer, confessing his own sins, and pleading the exceeding great and precious promises of the gospel, besides uniting with his friends in various and successive acts of devotion, often repeating—

"O for an overcoming faith," &c.

In the last hour, several ministers were admitted to be with him. They found him still cleaving to the Saviour, and trusting in him for present support and future happiness. After a little interesting conversation he was requested to engage in prayer with his friends. At this time he confessed his highly aggravated sins, and adverting to his former attendance at the house of God, begged most affectingly that the Lord would pardon the injury that his wicked conduct had done to the cause of Christ. He also besought God most earnestly to search and try his heart, that if he had been deceiving himself until that hour, Christ would, *even then*, come and take full possession of his soul; and with great fervour pleaded that gracious promise which had often encouraged his mind, viz. "Him that cometh to me I will in no wise cast out." He afterwards appeared in a state of pleasing serenity, and united with his friends in presenting the following prayer to God in very solemn sounds.

(Old 100th.)

Free me from death's terrific gloom,
And all the guilt which shrouds the tomb;

Heighten my joys, support my head,
Before I sink among the dead.

May death conclude my toils and tears;
May death destroy my sins and fears;
May death through Jesus be my friend;
May death be life when life shall end.

Crown my last moments with thy power,
The latest in my latest hour;
Then to the raptur'd heights I soar,
Where sin and death are known no more.

Rippon's Selec. 551, 2d part.

When the Ordinary announced the arrival of the Sheriffs, Harland lifted up his eyes and hands, saying, "Lord Jesus, remember me now thou art in thy kingdom," adding, "my soul is open to receive Christ." (Rev. iii. 20.) and turning to his friends, said, "I am very happy." With a mind evidently supported by the grace of Christ, he proceeded to the scaffold, which he ascended with a firm step, and then offered his last prayer, in a very audible voice, saying—"O thou Saviour of a lost world, whose ear is ever open to the voice of prayer, under every circumstance in which sinners can appear before thee! Turn not from a repenting returning prodigal. Lord Jesus didst thou not hear the prayer, and pardon the sin of a thief in the last hour? O hear my prayer, and speak pardon to my heart! O blessed Jesus, (with great agitation,) now thou art in thy kingdom remember me! (he paused, and appeared much agitated.) Now thou art in thy kingdom remember me, O Jesus, remember me! (in broken accents.) No other hope but the blood of atonement—that blood—O PRECIOUS Jesus! (with great emphasis,) Precious Saviour, thy blood cleanseth from ALL sin. O the dear promises! the exceeding great and precious promises!—No other hope but in thy finished work. O blessed Jesus, art thou not exalted as a Saviour! O save me, a wretched sinner! How have I sinned against thee—trampled on thy blood—provoked thee to anger—O for a sense of forgiving love in the last moments. Thou canst not look on sin but with abhorrence; but with thee there is mercy and forgiveness that thou mayest be feared.—Lord, thou hast been merciful to thousands, now be merciful to me—O pardon—forgive—remember me! Now thou art in thy kingdom remember me, (he paused, and appeared wrestling with God in secret, and with much agitation again exclaimed,) Now thou art in thy kingdom remember me, (he was indistinct for a few moments, and with increased agitation,) didst thou not say when on earth, him that cometh to me I will in no wise cast out? Lord Jesus I come to thee, now receive me to thyself, (with much composure.) Into thy hands I commit my spirit—Blessed Jesus—precious Saviour—to THY hands, (with great emphasis,) I commit my departing spirit, as into the

hands of a covenant God—O remember me! Now thou art in thy kingdom remember me." (The end of his prayer.—He paused and added,) "I am happy. I am happy," (being his very last words when the drop fell.)

Thus terminated the life of E. W. Harland, in the 30th year of his age. He was a young man of pleasing appearance and extraordinary endowments of mind, and previous to the commission of the crime for which he suffered, had borne a good character. But his transgression brought an ignominious death upon himself—shame upon his relatives and friends—and involved his family (consisting of an afflicted wife in a state of pregnancy, and two young children) in the utmost distress. It is hoped that this awful case will produce a due effect on the minds of all who read it, and that youth in particular will learn from it to watch against pride—a worldly spirit—and the first appearances of evil; for "Behold how great a matter a little fire kindleth." Remember who hath said, "God resisteth the proud, but giveth grace to the humble." Those that walk in pride he is able to abase.

JOS. BRO. KSBANK.

T. WOOD.

A. AUSTIN.

T. VASEY.

THE AFFECTING CASE OF MRS. HARLAND,

Whose husband was executed for forgery, July 27, when she was left with two infant children,* *entirely destitute of the means of support.* She is far advanced in pregnancy, and for nearly two years past had laboured under a heavy bodily affliction, which prevented her from visiting her husband even once in his confinement, and rendered her incapable of attending to the concerns of her family. During the last six months she has chiefly been supported by neighbouring friends, through the medium of two kind females. But other aid is requisite to meet her continued, increasing, and unavoidable necessities. Her case is humbly presented to a humane and sympathizing public.

Jos. Reyner, Esq. of Mark Lane, London, has kindly consented to become the treasurer in this case, and all the money collected will be duly appropriated to the benefit of the widow and children by the London ministers, whose names are affixed to this case.

Subscriptions will be thankfully received by the following ministers:—Jos. Brooksbank, Winkworth's Buildings; A. Austin, Clerkenwell Green; T. Vasey, New Chapel, City Road; T. Wood, Goswell Terrace; T. Waters, Easton Place, near Russell Square, London; Mr. Uppadine and Rev. Mr. Washburn, Hammersmith; Mr. Giles, Eythorne; and Rev. G. Atkinson, Margate; J. Knight, Bengworth, Worcestershire;—North, Ware, Herts; S. Kilpin, and Mr. Allen, Exeter; Messrs. Raffles and Fisher, Liverpool.

* One is since dead.

MISSIONARY SOCIETY.

The Dorset Auxiliary Missionary Society will hold their next Meeting at Beaminster, Wednesday, Oct. 18, when the ordination of Mr. Moore is expected to take place at the same time.

DESCRIPTION OF THE ISLE OF FRANCE.

Translated from a Letter of Mr. Le Brun.

1. As to the aspect of the soil.—The land rises gradually from the sea side to the centre of the island. Mountains of irregular form run across the whole island; they are from 3 to 400 toises above the level of the sea. The plains are in some parts rocky, and watered by a great many rivers towards the south. Port Louis is situated on the north west.

2. *Climate.*—One can only distinguish two seasons. The Summer commences at your autumnal equinox in September. In this month, when the heat is considered the greatest, the wind is very variable, leaving long intervals of calm, when the heat is suffocating; after which the storms are violent, and rains very heavy. The second season of winter commences at your vernal equinox in March.

3. *Temperature.*—The elevation of the hills, the quantity of wood with which many parts are covered, and the number of rivers, contribute to cause a variety. It appears that the pains taken by M. Delabourdonnaie and succeeding Governors, assisted by the industry of the inhabitants, have enriched the colony with trees, plants, and spices, very useful for commerce and the subsistence of all classes. They cultivate with success the

sugar-cane, cotton, indigo, coffee, cocoa, the greater part of European grain and vegetables, but these latter degenerate, unless the seed is renewed. The wheat is of very good quality. They also grow rice, maize, and millet. They have a great variety of fruits, as citrons and grenadilloes, lemons, tamarinds, bananas, mangoes, dates, figs, and grapes for wine, of different sorts.

4. *Description of the Town and its Inhabitants.*—The town is situated in a valley, and is bounded by the sea on the north-west, and on the east by a chain of mountains; a river which takes its rise near the summit of one of them waters the environs. The number of inhabitants of Port Louis is estimated at 18,000. The population comprises three classes, Europeans, creoles, and slaves. The creoles are distinguished into two classes, white persons, and persons of colour; the first the issue of Europeans established in the colony, marrying among themselves, and maintaining their colour and character. The people of colour, born of Asiatic or African mothers, many of them know nothing of their fathers, as the children ordinarily remain with their mothers. The girls, not being brought up in European habits, too frequently follow the dictates of corrupt nature and the ill example of their mothers: they do not want intellectual capacity, but they are allowed to grow up without instruction. From the earliest infancy they are abandoned to vice, and at 12 years of age, when their strength begins to fail, they often commit the most atrocious crimes. What can ameliorate their wretched condition but Christian instruction? But this must be the work of Female Missionaries, and not of men.

DISTRIBUTION OF PROFITS.

On July 19th, the Editors of this Magazine held their usual Half-yearly Meeting, and voted relief to the following cases, and to SEVERAL OTHERS, which cannot be here inserted, on account of the absence from town of the ministers by whom they ought to have been presented. These will appear, if possible, in our next.

Name.	Denom.	Recommended by	£	Name.	Denom.	Recommended by	£
S. B.	Meth.	Rev. W. F. Platt	5	A. A.	Indep.	Rev. Mat. Wilks	6
J. D.	Indep.	G. Burder	6	J. R.	Meth.	J. Jefferson	6
A. L.	Ditto	C. Buck	5	E. W.	Indep.	H. Burder	6
J. C.	Ditto	G. Ewing	5	C. M.	Ditto	T. Beck	6
E. T.	Ditto	S. W. Tracy	5	S. W.	Ditto	G. Burder	6
J. W.	Ditto	T. Beck	6	J. L.	Ditto	S. W. Tracy	5
S. M.	Ditto	Dr. Smith	6	A. D.	Ditto	Dr. Winter	5
M. E.	Ditto	Ditto	6	M. J.	Ditto	Ditto	5
J. C.	Presb.	Ditto	6	E. G.	Ditto	J. Townsend	6
J. B.	Meth.	Mat. Wilks	6	J. M.	Meth.	Mark Wilks	6
A. M.	Indep.	G. Collison	6	M. C.	Indep.	W. F. Platt	6
E. P.	Ditto	W. Roby	6	E. W.	Ditto	G. Collison	6
M. K.	Ditto	Ditto	6	E. N.	Ditto	Ditto	6
M. J.	Ditto	E. Parsons	6				

Missionary Chronicle,

FOR SEPTEMBER 1815.

"As cold water to a thirsty soul, so is good news from a far country." The Editors of the Evangelical Magazine esteem it their privilege to be made the medium of conveying, to every part of the British Empire, the refreshing tidings of the power of Divine Grace, manifested to the fallen children of Adam. It affords peculiar pleasure to present the following information concerning the islands of the Pacific Ocean, in addition to that which was recently communicated.

China.—Letters are just come to hand from Mr. Morrison and Mr. Milne, extracts from which shall appear in our next.

Extract of a Letter from the Missionaries, dated Eimeo, Sept. 17, 1814.

Honoured Fathers and Brethren,

We shall now give a few particulars relative to the Mission since the date of our last. In that we mentioned the voyage of brethren Nott and Hlayward to the Society Islands. After an absence of about two months, they have returned unto us, brother Nott having preached to most of the inhabitants of three islands, viz. Huahine, Raiatea, and Tahaa. The people heard with attention, and, contrary to former practice among the islanders, assembled to hear of their own accord.

Here, at Eimeo, our congregation has increased greatly. Upaparu, mentioned in our last, together with his brother Vaiturai, both chiefs of Tahite, have come over with a number of their men, on purpose to seek instruction. The King also, after an absence of two years from us, has lately come over with a number of people, most of whom profess to be worshippers of the true God; most of these attend our meetings regularly, and our place of worship, which was lately enlarged, is again too small to contain the people.

The numbers of those who have had their names written as the professed worshippers of Jehovah, who have openly renounced heathenism, and expressed their desire of attending the means of instruction, is now increased to 92, exclusive of 7 or 8 who are gone to Huahine and Raiatea. Of Pomare we have but little favourable to say; we fear that he has been, and that he will be, a snare to our people.

The school has increased to upwards of two hundred, the greatest number of whom make a pleasing progress in spelling, reading, and writing in sand. The call for books is great, and we fear it will be a good while before we have any thing printed and sent to us. We want paper very much, and slates and pencils for the use of our people.

The translation of Luke's Gospel is now finished, but it will take some time to revise, correct, and prepare a copy for the press. We now send a copy of our Tahitian Catechism, to be printed in N. S. Wales, if it can be done there, otherwise it must be sent to England. The Catechism has

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been revised and enlarged; the doctrine of the Sacraments being added to it. We greatly wish we had a printing-press, and a person that knows how to use it; it would be of great use to the Mission, as the desire of learning to read is now general among the people.* The Raiatean chiefs who had come up, a good while ago, to Pomare's assistance, have lately (most of them) returned to their own country; but previous to their departure from hence they made frequent and earnest applications to the brethren, for some of us to go down and teach them and their people. There are also at Tahite a great number of people who are desirous of instruction, but we are insufficient; our circumstances will not admit of our separating, as we have a vessel in hand, the building of which has been a heavy burden upon us; and though the work is now pretty forward, yet much remains still unfinished; and beside, within the past twelve months, most of us have experienced much illness, so that we were frequently disabled, and could not attend our different avocations; we hope, therefore, that the Directors will take the state of this Mission into serious consideration. We certainly want assistance at the present time, but probably before any relief can be afforded us, the necessity will be far greater; it is not unlikely that some of us will soon be removed, either to some place for the restoration of health, or else to the grave. Some of our people are very sensible of this, and feel much concerned about it. Just at the present time most of us are in tolerably good health, but with several of us it is very precarious. Brother Henry has had an addition lately to his family, Mrs. Henry being brought to bed of a daughter.

We are in want of many things, but fear to be burdensome to the Society. Our medicines are almost all expended, and we are in great need of some which we cannot procure but from England.† We shall also be glad of such articles as broad prints, good oval looking-glasses, good razors, broad axes,

* The Missionaries who are preparing to go to Eimeo will take out a press, and one of them has learned the art of printing.

† Medicines have been forwarded long ago.

hoemaker's knives, a few files of sorts, box locks, and a small quantity of fish-hooks.

And as we have but a short time to write, we shall now conclude, praying the Lord Jehovah to own and bless the means made use of, both by you and ourselves; so that they may be conducive to his glory and the good of our fellow sinners, and so we remain, honoured Fathers and Brethren,

Yours in the bonds of the Gospel,

HENRY BICKNELL.

JOHN DAVIES.

JAMES HAYWARD.

W. HENRY.

HENRY NOTT.

WILLIAM SCOTT.

Brother WILSON absent.

To the Directors of the Missionary Society.

P. S.—Brother Tessier, who arrived here in June 1813, having had a free passage from the colony in Mr. Shelley's vessel, has lately made himself useful by copying books for the use of the school, and also by teaching the lower classes.

The Rev. Mr. Marsden received the above intelligence while on board the *Active*, in which he was about to sail for New Zealand, in order to establish a Mission there.—We copy part of his letter to Mr. Hardcastle.

On board the Active, Sydney Cove,
Nov. 22, 1814.

Dear Sir—I embarked on board the *Active* three days ago, with an intention of sailing to New Zealand, for the express purpose of establishing a mission in that island, and have been waiting ever since for a fair wind. This morning a vessel appeared in sight. I went on board with the pilot, who was waiting to take our vessel out; she proved to be the *Campbell Macquarie*, from Bimeo, with letters for me from the Missionaries; those which are directed for England I have ordered to be forwarded immediately, as a ship will sail in a few days.

I have received the most pleasing information from Bimeo. The Lord is doing great things for them, and by them Christianity gains ground fast among the natives. Much has been done, and much will be done.

The Catechisms I shall order to be printed previous to my sailing this day. I have 400 copies now ready to send of the *History of our Lord's Life*. The *History of the Old Testament* has been some time in the printer's hands, and will soon be completed. What books they may want, from time to time, I can get printed here.

Their vessel is now almost completed, and Providence has sent them a man who can command her for them. When they get this vessel ready, they can visit all the islands at pleasure, and extend their operations far and wide. I shall be ready to assist them as far as my pecuniary means will admit: but the Society, I trust, will also lend their aid to this work.

I most cordially congratulate the Society

on the success of the mission to these islands, and may the Lord prosper all the attempts of the Society for the conversion of the heathen!

By a private letter from one of the Missionaries to his friend, we learn some further particulars.

"We have now (says he) large congregations twice every Lord's Day, and on Wednesday evenings, to hear the word, when the praises of God are sung by a goodly number of native voices. They have also prayer meetings among themselves, and not unfrequently we hear the voice of prayer from the bushes.

"The following circumstance was related to us by a native:

"In the district of Papeari there was a woman who, a few weeks since, was in labour, and for many hours there was no prospect of her delivery. In consequence of this, a priest was sent for, to intercede with their god on her behalf. He continued his prayers for a long time, but to no avail, and all hope of her delivery was given up.

"At this juncture, a native man, a worshipper of the true God, kneeled down by her side, and prayed to him in her behalf; when, to the surprize of all present, while he was so engaged, the woman was safely delivered. The people were so struck by this event, that they went immediately to the Morai, which they completely demolished, broke down the altars, brought-forth their gods, and burnt them in the fire as false."

We relate this merely as a fact, reported to the Missionaries by a native, and without laying any stress upon it, or accounting it a miracle. Such a coincidence, however, of circumstances, may have a favourable effect on the minds of the natives, and induce them to listen to the gospel, as the word of God and not of men.

OWHYHEE.

We understand, that among the natives of Owhyhee, one of the Sandwich Islands, which have been carried to America by captains of trading vessels, two very hopeful young men are now under a course of religious instruction, viz. HENRY OBOOKIAH and WILLIAM TENOOE. The former has made considerable progress in geography, arithmetic, and English grammar. He is now engaged in the study of Hebrew, and has translated several chapters into the language of Owhyhee. His tutor says, "Henry is bent upon going back to his countrymen with the glad tidings of salvation. 'This seems to be his great object.'"

We shall probably give our readers a full account of these young men in our next number.

We are happy to learn, that Messrs. Evans, Barker, Williams, and Hamilton, with their wives arrived safely at the Cape of Good Hope on the 22d of May, after a voyage of about two months.

Mr. Thom, and others of the Missionary Brethren, have been preparing to forward them to Latakoo, the place of their destination.

Mr. Marquard, from the Netherland Society, and his wife, lately sailed from London for the Cape, to strengthen one of the South African Missions.

AFRICA.

Extracts from the Journal of the Missionaries at Bethelsdorp, for the Year 1814.

THE Missionaries, mentioning the death of Annatje Oorson, say, We never knew such a degree of enmity against the gospel as was discovered by this woman before her conversion, and have seldom seen a change so remarkable, and a life so exemplary. She was scarcely ever known to doubt of her interest in Christ, and had a constant enjoyment of his love. She had been very ill, but much desired to live, till Mr. Messer, one of the Missionaries, returned from a long journey, when she said, Now the Lord has granted my request, and I believe he will soon call me home, and the sooner the better. Only one thing keeps me back—that is my children. O, if Christ would convert them, how would I thank him; but he has told me I must commit that to him. I have prayed for them day and night, and shewn them the way of salvation. Now I must leave them to him who is able and willing to save them.

After exerting herself much in visiting several houses, she had a sudden attack in the night, and departed to be with Christ, whom she loved much.

In the beginning of October last, a great awakening took place at Bethelsdorp. Eight adults were baptised. All the people were much affected before and during the service; after which all the fields were covered with praying people. I must say, I never beheld such a scene in my life. Wherever I cast my eyes, I beheld tears flowing down their black cheeks. My maid servant and Jan Ztatzoe were two of the new converts. They may be called examples to the young people. Their former companions wept bitterly at the baptizing place. I spoke to several of them, exhorting them to follow their companions, which they promised to do. There is much reason to believe that a good work of grace is begun in the hearts of some of them, and of many others.

The Missionaries mention various meetings in which the poor people could not suppress their feelings, but cried out aloud, and some fell down on the ground almost lifeless. One evening a man, who had been a notorious drunkard, cried out aloud, O my good people, do not live as I have done! O wretched man that I am, Lord have mercy upon me, a sinner!

At one time they had 13 together, under

strong impressions, four of whom had been in the knitting-school of Mrs. Smith, when children, and who received their first impressions under her pious admonitions.

At an afternoon meeting, Brother Pretorius addressed the people on the readiness with which Jesus Christ would accept a Bushman (the most despised of all the African tribes, and considered little better than beasts,) as well as any other. Think, said he, what we were, and what we now are, since God has sent his servants to shew us the way of salvation. Have not I, a Bushman, found grace! Was not I taken from the muzzle of the gun, and made an heir of eternal life? Was it ever known that a Hottentot had a waggon? No. Now I have a waggon, and 20 oxen. We knew not God, much less his Son. We never enquired after him, but He sought us, and made us his children (and then he wept);—yes, out of the holes of the mountains. There are many who do not like to be called Bushmen.—I am not ashamed to say that I am one. God has had mercy upon me, and why should he not have mercy upon you? What are Bushmen but dogs for the Caffres, boers, and Oorlam Hottentots! Take an example from what Jesus hath done for me, and why should he not help you? Arise, and go to him (and here he wept again)—I wish I had this day an opportunity of telling all the Caffres, Hottentots, and Bushmen, what God has done for me, a Bushman.

This man was overheard telling some people that he could not say much for himself, for that formerly he was ashamed to be thought to pray: that for some years, whether walking, riding, or standing, he was praying: that his little boy, of about seven years of age, was with him, and hearing him mutter something, would say, Is father counting his money? But on his way through Africa with Mr. Campbell, he felt his heart grieved that he had so deceived his child, and prayed that his life might be spared, to tell him the truth. Immediately, therefore, on his return to Bethelsdorp, he informed the boy, with great concern, that he had formerly deceived him, and that he was praying when he heard him muttering. The boy has attended the experience meetings ever since, and the other day said he was persuaded there was free grace for him as well as for another, and that he longed to be united to Christ.

Oct. 26.—Children came to me, complaining of their sins, and also many adults, who were much concerned about their souls.—All that day I had hardly time to eat bread, for the people were flocking into my house to speak to me about what they felt in their hearts.

A few days after, eight boys came to brother Messer, crying for mercy, and saying, We must all have Christ, or we perish for ever; some of them trembled, and others make excellent confessions. Yea, the chi-

dren were walking about by scores, praying to the Lord, and singing. I beheld another procession of about 30 children together on the road, who sang and glorified God.

Last night our young people were together till morning, praying and praising God with hymns. Old and young went even at midnight to one another's kraals, stirring up the Hottentots; when they arrived singing, some sprang out of their houses, thinking the last day was at hand, and thus they immediately joined the train.

Oct. 31.—Nearly the whole day conversing with people under impressions, besides children.

Nov. 2.—In our experience meeting, a girl in tears cried out, "I am a crucifier of Christ, his teachers, and myself." Brother Read, returning home from the meeting, found 11 children on their knees in his house. One of 8 years of age was praying thus:—'Lord, I am not worthy to take thy holy name into my sinful lips. Lord, give me thy Holy Spirit. Lord, let me not go back to the world. Let not Satan rule over me. Lord, I should not dare to come to thee, if thou hadst not said, Suffer little children to come to me, for of such is the kingdom of heaven.'

Nov. 6.—Visiting several houses; asked an old woman, in whom there is a work of grace, How she felt herself? She answered, Well.—What do you call well? When the heart is full of love to Christ.—Why, do you love Christ? Yes, because he will help me, and has helped me.—From what must he help you? From my sins.—How do you know that he will help you? He has promised to do it; he is immutable, and so are his promises.—But if he should refuse? I will lie at his feet, and not go away till he kicks me away.

When brother Cupido was at Gamtoo's River, a child was overheard praying thus. 'Lord, I cannot say I am young and have not much sin; for though I have not openly committed so much sin, yet sin is in my heart. Lord, my heart is hard, come with thy holy hammer and break it.'

8. Brother Pretorius gave an exhortation at the cattle kraal. Addressing the old people, he said, 'You see that old kine can give no more milk, and old oxen unfit for drawing are slaughtered. You are now old and useless, therefore fly to Christ, for death is near.' To the children he said, 'Do you not see fat calves and lambs, that might be expected to live long, are suddenly slaughtered; and how many children are called away by death, before they expected it?'

Nov. 18.—Lord's Day. The church was crowded with people, who were in general much affected. Brother Read preached from Mark x. 14—16., and baptised 12 people. Almost all the people in the settlement made procession, singing from house to house, till bell-ringing in the evening, and thus they proceeded to church; but

some staid behind, not able to follow them, lying on the ground, crying out after Christ and his salvation. O what a blessed day has this been, not only to the people, but to the Missionaries too.

Mr. Read, on his journey from Cape Town to Bethelsdorp, called at Zuurbrack. When he took his leave, such was the affection of the people, that when he left the town, he was accompanied by nearly half of the inhabitants, whose voices, in singing hymns, rent the air. They accompanied him about two miles, and then returned.

He called at another place to spend the night, and messengers being dispatched to inform the people of the neighbourhood that there would be a sermon in the morning, about 200 people attended by 10 o'clock. Mr. Read preached from Psalm lxxix. 'Blessed is the people,' &c. In the afternoon brother Cupido preached from Mark ii. 17. 'I came not to call the righteous,' &c. The curiosity to hear a Hottentot preacher was great; but the impression that seemed to be made was greater still. In the evening Mr. Read preached again. So interested were the hearers, that they remained all night to hear another sermon in the morning.

They called at another place where the poor people were most earnestly desirous of hearing the word. A poor old slave woman intreated us to stay the night, which we were unwilling to do, as we wished to go home. She said, 'O, Sir, have you no compassion for our poor souls, so as to sacrifice a few hours for us. If Jesus were here, would he not hear our petition? It is not so much for myself, for I know Christ; but my poor friends are still blind—who knows what one word may do? Perhaps they may die before you come again. We are poor slaves; we cannot go to the word; must we therefore be lost?' This language softened our hearts, and we resolved to stay, at least till midnight. After the boors had supped, all the people flocked to hear, and about midnight we departed.

Since the Lancasterian system was adopted, the children in the school have made great proficiency, both in reading and spelling; 50 can read the Bible with fluency. There are about 700 people in this settlement.

AUXILIARY SOCIETIES.

The Auxiliary Missionary Society for the West Riding of Yorkshire.—The second anniversary of this Society was held at Halifax, on the 25th, 26th, and 27th of July. The services commenced on the evening of the 25th, with a meeting for prayer, the special object of which was to implore the divine presence on the occasion, and his blessing on the Society, and on all similar institutions. The large congregation which assembled for this purpose at once indicated the interest excited, and the encouragement afforded, to

hope that the end of the meeting would be obtained. Mr. Eccles, Mr. Bruce, and Mr. Boden, presented the prayers of the congregations: suitable hymns were given out by Messrs. Hawkins, Scott, Crisp, and Pollard, and Mr. Campbell commenced a brief account of his journey in Africa, with many interesting remarks. These were continued on the different successive occasions of the meeting till the whole was finished. On the following morning Mr. Roby, of Manchester, preached; Mr. Moorhouse and Mr. Mather prayed, and Mr. Crockford, Mr. —, and Mr. Alliot, gave out the hymns. In the afternoon the members and friends of the Society, met for business: Mr J. Cockin gave out a hymn, and Mr. Slatterie, of Chatham, engaged in prayer. Robert Steven, Esq of London, was called to the chair. The report of the committee, besides detailing the proceedings of the year, included a short account of the different stations occupied by the missionaries of this Society in the East Indies, in China, in North America, in the West Indies, in the Society Islands, and in South Africa. The very prosperous state of the missions, as presented in the report, appeared to excite a lively interest in the public mind, and to encourage the friends of the Society to persevering and increased exertions. Addresses adapted to the occasion were delivered by the different ministers and gentlemen present, in submitting the various resolutions of the meeting. Mr. Clough concluded the meeting with prayer. On the morning of the 27th, Mr. Partington read the scriptures, and he and Mr. Hadswell and Mr. Bray gave out appropriate hymns. Mr. Ramtler, the Moravian minister of Fulneck, preached, and prayer was offered before sermon by Mr. Taylor, and after it by Mr. Bootiroyd. In the afternoon Mr. Fletcher, of London, preached, Mr. Boden and Mr. Calvert prayed, and Mr. Scott, Mr. Pool, and Mr. Hatton, gave out the hymns. At the Missionary Communion in the evening Mr. Boden presided; hymns were read out by Mr. Crisp, Mr. Curwen, and Mr. Hart; addresses were delivered to the communicants by Messrs. Taylor, Slatterie, and Campbell, and to the spectators by Mr. Laird and Mr. Mather. The introductory prayer was offered by Mr. J. Cockin; the prayer over the bread and wine by the president, and the concluding prayer by Mr. Eccles.

The collections in aid of the funds of the Society, at the different services, amounted to upwards of £200, and the whole receipts of this Auxiliary, during the last year, to upwards of £1,900. It was determined that the next anniversary should be held at Huddersfield. The highest gratification appeared to pervade every mind, and the multitudes assembled on the occasion separated with the liveliest emotions of gratitude for what they had seen and heard, and the friends of the Society encouraged by the expressions of cordial interest in the object and in the pro-

ceedings of the institution, which they witnessed in every countenance, thankfully adopted the sentiments of the Psalmist: *"Thou shalt arise and have mercy upon Zion: for the time to favour her, yea, the set time is come,"* &c.

The first Anniversary of the Cheshire Auxiliary Missionary Society was held in the city of Chester on Lord's-day and Monday, the 6th and 7th of August. On the former day the Rev. W. Cooper, of Dublin, and the Rev. J. Campbell, of Kingsland, preached three times each at different places of worship. So great was the anxiety of the different professing bodies to emulate each other in their zeal for the missionary cause. The congregation in the Countess of Huntingdon's connection, the baptist friends, the new connection of methodists, and the independents, opened their respective places on the occasion, and the amount collected was highly creditable to their liberality, as will be seen by a reference to the remittance as stated at the end of this number. On Monday, August 7, a meeting for business was held in Queen Street chapel, when a very crowded audience listened with eager attention to Mr. Campbell's interesting account of his tour in South Africa, and to many very animating speeches delivered by various ministers, and other friends to the great cause of missions. In the evening of the same day the Rev. Thos. Raffles, of Liverpool, preached to a crowded congregation, after which the ordinance of the Lord's Supper was administered to a large assembly, composed of members of the established church, and of the different dissenting communities in Chester. The Rev. W. Roby, of Manchester; P. S. Charrier, of Liverpool; Dr. Lewis, of Wrexham; J. Turner, of Knutsford; J. Wilson, of Northwich; and W. Cooper, of Dublin, were engaged in these solemnities.

On Tuesday, August 8, Rev. Isaac Lowndes, a member of the independent church at Knutsford, who received the early part of his education for the ministry at the academy at Leaf Square, near Manchester, and who has been fourteen months at the missionary academy at Gosport, under the care of the Rev. David Bogue, was solemnly ordained as a Missionary to Malta and the Greek islands. The service was introduced by the reading of suitable portions of scripture and prayer by Rev. P. S. Charrier, of Liverpool. A discourse was then delivered by the Rev. W. Cooper, of Dublin, with his usual ability and decision, on the nature of ordination: Rev. W. Roby, of Manchester, with an affectionate seriousness peculiar to himself, proposed the questions prescribed by the Directors of the Missionary Society. The replies of Mr. Lowndes, as well in the account which he gave of his own religious experience—of the leadings of Providence, by which he was induced to devote himself to missionary work; and of the

manner in which he purposes to proceed in his labours, were delivered with a simplicity and an earnestness of language and of manner which made impressions on the minds of many spectators, that we trust will never be erased. Rev. J. Turner, of Knutsford, (Mr. Lowndes's pastor) offered the ordination prayer whilst the united sanction of the many ministers present was given to the kneeling missionary by the imposition of hands. The Rev. J. Campbell then addressed a most appropriate and impressive charge to Mr. Lowndes. And thus closed the most striking and interesting service that was ever witnessed in the city of Chester; and, in the judgment of the most experienced ministers present, attended with a solemnity that has seldom been equalled, and never surpassed!

On Wednesday, August 26, the anniversary of the Beccles district association, in aid of missions, was held at Halesworth; on which occasion the Rev. Messrs. Bogue, of Gosport, and G. Burder, of London, preached; and Messrs. Sloper, of Beccles, Creak, of Yarmouth, Crisp, of Lowestoft, Blomfield, of Wortwell, and Price, of Woodbridge, engaged in prayer. In the afternoon the business of the Society was publicly transacted, and animated speeches were delivered in favour of the noble cause for which the meeting was convened.

The Second Anniversary of the *Hull and East Riding Auxiliary Missionary Society* was held in Hull, July 19, 20, 21, when sermons were preached by the Rev. S. Bradley, of Manchester; Rev. T. Raffles, of Liverpool; and Rev. J. Clayton, jun. of London. The meeting for business was held on Thursday morning, Mr. Alderman Egginton in the chair. The report of the Committee was read, and addresses delivered by Rev. Messrs. Bottomley, Bradley, J. Clayton, jun. Richards, Raffles, Morley, Foord, Lambert, Moat, Browne, and by Messrs. Rust, W. Bowden, &c. in the course of which many interesting details were given and the usual topics connected with Missionary exertions expatiated upon in such a way as most sensibly and solemnly to awaken the feelings of a very large and respectable audience. The Lord's Supper was administered to communicants of various denominations, at which Rev. G. Lambert presided. The communicants, and a numerous body of spectators, were severally addressed by different ministers present. On the following Sabbath sermons were also preached for the benefit of the Society by Messrs. Clayton and Bradley, in the morning at Bethel Chapel, Hull (new Methodist connection); in the afternoon at Cottingham and Beverley; in the evening at Ebenezer Chapel, Hull. On the Monday afternoon a Missionary Meeting was held at Beverley, Mr. Bradley preached in the evening. The same evening Mr. Clayton preached at Barton, Lincolnshire. The different congregations on these occa-

sions were very large, the discourses delivered exceedingly able and impressive, much spirit and fervour pervaded the devotional parts of the services, and the festival, it is hoped, did not close without leaving upon the minds of all a deeper impression than ever of the importance of Missions. The amount of collections was, at Hull, £192. 5s. 7d.—Cottingham, £16. 11s. 6d. Beverley, £24. 6s. 4d.—Barton, £12. 12s. 7d. Total, £245. 16s. 0d.

On Tuesday, July 18, was held a very interesting meeting of the *Hull Juvenile Auxiliary Missionary Society*. An excellent report was read, from which it appeared, that though the formation of a Church Juvenile Society had given a new direction to the efforts of many of the members (without, however, we are happy to say, any diminution of Christian cordiality) the deficiency had been more than supplied by the zeal and activity of the collectors. The sum raised by small weekly subscriptions in the course of the year was £110. 9s. 9d., and methods are adopted by which a still farther enlargement of the funds is anticipated. Messrs. Bradley, Richards, Birt, Browne, Rust, J. S. Bowden, and the juvenile friends J. Bowden, E. Bowden, W. Bowden, T. Dikes, G. S. Wright, Jefferson, and Shipham, addressed the very large assembly of young persons who were collected, and whose apparent interest and delight formed no inconsiderable pledge of the zeal with which succeeding generations will prosecute the cause of the perishing heathen.

On July 26, a Missionary Meeting was held at Lincoln, when a Society was formed, entitled, *The City of Lincoln Auxiliary Missionary Society*. W. Rust, Esq. of Hull, in the chair. Some account of the proceedings of the parent Society was furnished by Rev. J. Clayton, jun. The Meeting was addressed by Rev. Messrs. Raffles, Browne, Davies, sen. and jun. Davies, (baptist minister), Caworth, &c. Messrs. Tidd, Mawer, E. Bowden, &c. J. Lupton, Esq. was chosen Treasurer, and Rev. G. Gladstone and S. Cartledge, Esq. Secretaries. A very excellent discourse was delivered the preceding evening by Mr. Clayton, and one the same evening by Mr. Raffles. The services were very fully and respectably attended; and the lively and unexpected degree of interest that was excited it is hoped augurs favourably, not only to the cause of missions, but to the cause of religion in general in this ancient and populous city. The amount of collections, &c. was upwards of £55.

BRISTOL ANNIVERSARY.

The Annual meeting of the Bristol Auxiliary Missionary Society, will be held on Tuesday, Wednesday, and Thursday, September the 19th, 20th, and 21st.

The first public service will be in the church of St. Mary Redcliff, on Tuesday morning, September 19th, the Rev. Mr. Williams, of Stroud, in Gloucestershire,

stands engaged to preach. On the evening of the same day, the Rev. Dr. Collyer will preach at the Rev. Mr. Lowell's chapel, in Bridge Street; and a sermon will be delivered at the same time at Lady Huntingdon's chapel.

On Wednesday morning, the 20th, the Rev. W. Cooper, of Dublin, is expected to preach at the Rev. Mr. Thorp's chapel: in the evening the sacramental service will be holden at the Tabernacle; the Rev. George Burder will preside; at the same time there will be a sermon at St. Phillip's church.

The public meeting for business will be held at Guildhall, on Thursday morning, the 21st. In the evening the Rev. J. A. James, of Birmingham, is to preach at the Tabernacle; and at the same hour there will be a sermon at St. Mary Port Church.

All the services will commence at eleven o'clock in the forenoon, and at six in the evening; and at the close of each, it is intended to make a collection in aid of the funds of the Missionary Society.

We are authorized to say, that the friends in Bristol wish to accommodate all ministers

who may attend the meetings with beds; and that by calling at the house of Mr W. Stockholm, in Castle Street, they will be conducted to their respective destinations.

The first Anniversary of the South Wales Auxiliary Missionary Society will be holden at Carmarthen on Tuesday, Wednesday, and Thursday, the 12th, 13th, and 14th days of September.

SUFFOLK AND NORFOLK.

The Rev. Messrs. Bogue and Burder have lately visited many of the churches in Suffolk and Norfolk, in behalf of the Missionary Society. They preached at Halesworth, Beccles, Bungay, Cratfield, Denton, Norwich, Wymondham, Yarmouth, Bury, Sudbury, Hadley, Colchester, and Witham. In every place they were kindly received, and, where it was convenient, collections were made in aid of the funds of the Society. The Directors together with the above deputation, beg leave to offer to the ministers of the places just mentioned, and to their friends, their unfeigned thanks for the countenance and assistance so freely afforded.

MISSIONARY CONTRIBUTIONS.

[Collections and Anonymous Donations—from July 16th to August 16th.]

Barking Auxiliary Missionary Society, by Mr. J. Smith	-	-	-	£0 15 0
Fife and Kinross Ditto by Rev. J. Law	-	-	-	50 0 0
Cornwall Ditto by Mr. J. McDowall	-	-	-	109 14 11
Collection at Codford Chapel, Wilts, by Rev. W. Maitland	-	-	-	5 0 0
Preston Auxiliary Society, Half-a-year	-	-	59 5 2	
Children of Grimshaw Street Sunday School	-	-	2 0 7	
Collection at Ditto, by Rev. J. Campbell	-	-	14 14 7	
				76 0 4
Gork Auxiliary Society, by Mr. S. Cruikshank	-	-	-	40 0 0
Rev. J. Weston and Friends, Sherbourne	-	-	-	22 0 0
Bristol Juvenile Society, by Mr. J. Talbot	-	-	-	79 5 4
Gloucestershire Auxiliary Society, by O. P. Wathen, Esq.	-	-	-	125 0 0
Lincoln Ditto by Mr. J. Lupton	-	-	-	35 0 0
Buckfastleigh, Devon, Mr. D. Garrett and Friends	-	-	-	1 0 0
Rev. W. Smelle and Friends, Grimsby	-	-	-	4 0 0
Jewin Street Penny Society, by Rev. T. Wood	-	-	-	3 7 10
Auxiliary Society at Llanfyllin, by Mr. R. Pugh	-	-	7 15 6	
Collection at Ditto	-	-	3 0 9	
				10 16 3
Dorset Auxiliary Society, by Rev. Dr. Cracknell	-	-	-	50 0 0
Auxiliary Society at Prince. Risborough, One-third	-	-	-	5 15 5
Collection at Bladlow Church, by Rev. Messrs. Stephen and Bull, One-third	-	-	-	3 12 4
A Lady, by Professor Bentley, Aberdeen	-	-	-	2 0 0
Rev. Mr. Hillyard and Congregation, Bedford, by Rev. T. Lewis	-	-	-	21 0 0
T. and M. S. W. P.	-	-	-	1 1 0
Collections at Queen Street Chapel, Chester	-	-	34 0 0	
Trinity Chapel	-	-	18 4 6	
Octagon Chapel	-	-	15 12 0	
Boughton Chapel	-	-	10 0 0	
Welch Chapel	-	-	7 2 0	
Baptist Chapel	-	-	1 12 6	
				136 11 0

Collected in the Journey of Messrs. Bogue and Burder:

At the Anniversary of the Beccles Auxiliary Missionary Society, at Rev. Mr. Deunaut's, Halesworth

53 7 0

At Rev. Mr. Hickman's, Denton	-	-	-	-	5	14	6
— Rev. Mr. Phillip's Chapel, Norwich	-	-	-	-	24	0	0
— Rev. Mr. Dewhurst's, Lury St. Edmund's	-	-	-	-	56	13	0
— Rev. Mr. Ray's, Sudbury, Collection	-	-	-	26	1	0	
Missionary Prayer Meeting	-	-	-	9	0	0	
Subscriptions	-	-	-	12	3	0	
					47	4	0
A Lady at Castle Hedingham	-	-	-	-	5	6	0
A Gentleman at Debenham, by Rev. Mr. Ray	-	-	-	-	50	0	0
A few Friends at Colchester	-	-	-	-	2	8	6

* * A complete List of the Collections recently made in Scotland could not be procured in time for the present number: it will appear in our next.

The Directors of the Missionary Society have frequently had occasion to express the grateful feelings of their hearts for the liberality of their Christian Friends: but their feelings of gratitude have never been excited to greater fervour than on the return of their deputation to North Britain, where they have been received with the most cordial affection by the Ministers of the Gospel of various denominations, and permitted to plead the cause of Missions before a people whose knowledge of the Bible and love of the Gospel had prepared them gladly to embrace the opportunity of pouring their bounty into the treasury of the Society, and thus assisting the Directors to extend their efforts for the spread of the Gospel, in some proportion to the loud calls of the heathen for help, and to the facilities now afforded by the providence of God for the diffusion of divine truth.

The Ministers of the Gospel in Scotland, their several Congregations, the Auxiliary Societies, and all other Friends of the Gospel in North Britain, who have recently afforded their aid to the Missionary Cause, are requested to accept this feeble but sincere acknowledgment of their Christian liberality.

POETRY.

ADDRESS TO THE SUPPORTERS OF MISSIONS AND BIBLE SOCIETIES.

BLEST be your efforts, Champions of the world!
 By whom the Gospel's banners are unfurl'd—
 Ye noble bands! exulting lift your eyes;
 Lo! thro' the midst of Heaven an angel flies!
 The everlasting gospel he displays,
 And round the earth its saving health conveys.
 All hail! Great Envoy, go triumphant forth,
 From east to west, from south to farthest north.
 Disperse, ye exhalations of the night!
 Heav'n smiles in all its majesty of light.
 Saviour! we hear thy conquering chariot wheels;
 Thy pray'd approach a general shout reveals:
 Lo! streams of glory fill the templed earth,
 And, rich with dew, the desert owns thy birth.
 See Ethiopia stretch her hands to Thee,
 And Asia's grossest pagans bow the knee;
 Ev'n Hagar's bond-sons rise devoutly free:
 Freight'd with gifts, Columbia's sea-streams flow,
 Dark Polynesia's sons with rapture glow,
 And Christian altars melt Siberia's snow.
 Drop down, ye Heavens! profuse with blessings, bend!
 Now let the skies in righteousness descend:
 Thy noblest energies, O earth, exert!
 Stretch forth thine arm, O Lord, and ev'ry realm convert.







